

Volume LXXXI



Number 46

# THE CONGREGATIONALIST

Boston Thursday 12 November 1896



REV. ALONZO H. QUINT, D. D.  
*Born March 22, 1828; died Nov. 4, 1896.*

DO they not tell of some Eastern custom wherein one desirous of testing the future lighted a taper and fixed it upon a little support, which in the night should float down a slowly moving stream? And if the light was still burning when the taper passed around some distant point of land in the river which must hide it from sight then the prophecy was full of joy. What does that land point signify, beyond which sight cannot penetrate, but into which the light may pass unquenched and steady?—Dr. Quint, in an article entitled *Sealed Orders*, in *The Congregationalist* of June 14, 1894.



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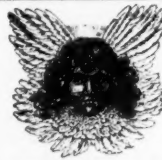
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TO the circle of workers in the office of *The Congregationalist* the death of Dr. Quint brings a sense of loss and loneliness comparable only to that felt when Dr. Dexter and Mr. Richardson were so suddenly taken away within two months of each other, six years ago. Dr. Quint has written hundreds of articles for the paper, beginning before the war, continuing in the remarkable series of letters from the front and making his connection still more intimate in later years through an understanding that he should furnish two signed articles every month. This arrangement has been in force most of the time during the past six or eight years, and all classes of our readers have found them interesting and profitable. In addition to his signed articles he was a frequent contributor to the editorial columns. The last editorial which he wrote was the estimate of Professor Blaisdell, which we printed Oct. 22. He was in the habit of visiting this office almost daily, and his counsel and suggestions on many subjects were eagerly sought and highly prized. It was here that the great friendliness of the man revealed itself in quiet and beautiful ways, the memory of which will never fade. In future issues we shall call to mind some of these personal characteristics, but here we would place on record our deep sense of gratitude for a life that came near us always to bless and to uplift, and to make us more sure of the realities of the Christian faith, under the inspiration of which he lived and died.

The denomination is glad to have a new church so strategically placed as the Leyden, which was organized under such happy auspices at Brookline last week. There has not been for many years, in this vicinity, a better opportunity for building up within a moderately short period a self-sustaining and widely influential Congregational church. The fact that it devoted its first benevolent offering, last Sunday, to the American Board shows that it intends from the start to live not unto itself. The further fact that at its first Friday evening prayer meeting after formal organization eighteen of the nineteen male members were present indicates the earnestness of the devotion behind the movement. This field has for years invited the denomination, and it is not more reasonable to expect Congregationalists living in that part of Brookline to attend church in town than it would be to ask the supporters of Harvard Church, Brookline, or the Second Church, Dorchester, to abandon those thriving and useful centers of worship and work in order to contribute the money involved in sustaining them to the support of Berkeley Temple or of Park Street Church. New churches will continue to grow up in our prosperous suburbs in the future as they have in the past. They are the result of the working of laws and impulses which cannot and ought not to be reversed. The only question for the denomination to decide is whether it will

be first, second or last in these promising fields.

Recognition of the inevitable drift from the city to the suburbs ought not, however, to blind us to its effect upon the churches thus depleted. The generous spirit evinced by Dr. Barton of Shawmut Church and Dr. Dickinson of Berkeley Temple in yielding up to the Leyden Church men and women upon whom they have long relied cannot be too highly praised. Yet notwithstanding the hearty Godspeed which they have extended to their departing members the hearts of these pastors can hardly fail to be saddened by such withdrawals. But this is precisely what the pastors of East Boston, South Boston and Charlestown have been forced to endure year after year as they have seen one after another of the choicest of their flocks migrating to Dorchester, Roxbury, Brookline and the Newtons. We sometimes wonder to what extent these brethren who have changed their places of residence still consider the welfare of the churches in which they were reared. How much it might mean to those who are bravely sustaining these posts in the face of great obstacles if the financial strength, business sagacity and Christian consecration of their former associates could be made available in a tangible form.

To the effort now making to rebuild Mt. Holyoke College the exercises of Founder's Day, last week Thursday, will contribute a powerful impulse. Despite the severe storm friends and graduates from near and far rallied at South Hadley in good numbers. The services of the day, in which Pres. G. Stanley Hall, Dr. Judson Smith, Mrs. Moses Smith and Mrs. Edwin Atwell, president of the New York Alumnae Association, participated, were permeated with a spirit of buoyant hopefulness. Already there is much to justify a good degree of confidence. The trustees have decided to erect at once an administration building and two houses, each of which will accommodate perhaps fifty students. As funds come into view other houses will be erected—all of them to be known as halls—until provision has been made for the 400 students. This method of housing them differs materially from the old plan of gathering them under one roof, but it is a change which will be generally commended. Added interest was given to the occasion last week by the formal laying of the corner stone of the new Mary Brigham Hall. This structure was planned for long before the recent fire, and represents the generosity of Dr. Pearsons and New York and Brooklyn graduates of the college, who desired to provide a permanent memorial of Miss Brigham, so suddenly snatched away just as she was entering upon the duties of president.

The study of the Bible as literature is as yet comparatively in its infancy. It is certain to command increasing popular atten-

tion. It will depend upon pastors to decide whether they shall guide this study or leave it to men less in sympathy with the divine purpose. We believe that wise ministers will qualify themselves for this work, and so undertake it as to secure the reverent interpretation by the people of the Holy Scriptures in the light of recent scholarship. The Old South Church in Boston did a notable service in this direction last winter by providing a course of Sunday evening lectures on the history of Israel, given by Biblical scholars. Rev. Dr. Lyman Abbott proposes to give a series of fourteen lectures in Plymouth Church, Brooklyn, of which he is pastor. The first of these was delivered last Sunday evening. They are to be followed by conferences in the lecture room of the church, and Dr. Abbott invites questions and suggestions on the topics treated, either at the conferences or by letter. He does not propose to discuss questions of date or authorship and he will avoid controversy. His purpose is to set before his people results which may be regarded as settled. The time is opportune for many pastors to follow his example.

A Roman Catholic church edifice at West Point would be offensive to the large majority of the people and, we believe, would be contrary to law. The property of the Federal Government certainly ought not to be appropriated to sectarian purposes. The chief officer at West Point has power to issue licenses for temporary structures on the ground. But a stone church is not a temporary structure. We hope the Secretary of War will refuse a license for this manifestly improper use of Government property, and thus avoid an uprising of the people to protest against it. It is by such intrusions as this, which an ordinary sense of propriety withholds other denominations from attempting, that the Roman Catholic Church does much to encourage the strong prejudice of many—of which it complains—against its right to exist in this country.

It would seem that the intellectual and spiritual vigor and consequent popularity of men like Dr. Storrs ought forever to set at rest the misconception that only young men are good for the ministry. In all other departments of life experience and judgment are valued at their true worth, and the more critical the case the maturer the expert called in. In the ministerial realm alone are youth and inexperience at so high a premium that too often a young man blights his prospects for later life when he enters it. Brethren, these things ought not so to be. Part of the responsibility rests with the preacher. A due regard for the laws of health, a mind ever open to fresh thought and new truth—the relish for which should only grow keener as time goes on—a heart responsive to the claims of humanity ought to render a pastor increasingly welcome to all who desire the sincere milk of the Word and whose tastes have not been vitiated by artificial substitutes therefor.

A papyrus has lately been discovered in Egypt, giving an account of a suit against Herod Agrippa brought before the emperor of Rome by two leading anti-Semites of Alexandria. That helps to make more real the suit brought before the emperor of Rome against Paul by Portius Festus, in which Herod Agrippa figured. We shall study about it in our Sunday schools next year.

### A GREAT LEADER CALLED HOME.

In the official records of Congregationalism for the last forty years no names appear so often as those of Henry M. Dexter and Alonzo H. Quint. They were acknowledged to be without rivals as authorities in Congregational history and as interpreters of Congregational policy. Since the death of Dr. Dexter, six years ago, Dr. Quint has been the Nestor of our denomination. He had been an enthusiastic student of its history from the beginning of his ministry. He early apprehended its possibilities. He did heroic service in awakening Congregational churches to a denominational consciousness, in persuading them that they had a mission to the whole nation as well as to New England, and in giving practical direction to their awakening energies.

He did not originate Congregational statistics, but he elaborated and systematized them. For a quarter of a century he was secretary of the Massachusetts General Association, the largest and most influential body of Congregational churches in the United States. For seventeen years he was an editor and proprietor of the Congregational Quarterly from its beginning in 1859, and in its pages discussed new aims and enlarged work for the denomination. Out of it grew the Year-Book, which was largely his conception and creation. He was among the foremost in advocating and planning for the National Council of 1865 and was the chairman of its business committee. He and Dr. Leonard Bacon framed the platform of Congregational polity adopted by the council. He also wrote a part of what is now known as the Burial Hill Declaration of Faith put forth by that body. These were the first statements of doctrine and polity adopted by representatives of all the churches for more than two centuries. When in 1871 the National Council of Congregational Churches became a permanent organization, Dr. Quint drafted its constitution, and he has been elected a delegate to every subsequent triennial council. He was the only person possessing that honor. In every meeting he has been a prominent leader. Among the many services he rendered under the appointment of successive councils, one of the most valuable was as chairman of the committee to prepare a Council Manual, which was published a few weeks before his death.

For more than a quarter of a century his advice has been sought as an exponent of Congregational polity in all sorts of questions which perplexed the churches; and in recent years, since he has been without a pastorate, his time has been largely occupied by these affairs. His rare memory, his experience as a legislator, his knowledge of ecclesiastical law, his judicial mind and his great kindness of heart made him an ideal counselor.

He refused to grow old. Strongly attached to the friends of his own age, yet, as one by one they passed on beyond, he generously gave his friendship to younger men and claimed theirs with a comradeship which was irresistible. He looked forward with unabated interest to the developments of coming years in religious and national life, even after he became convinced that he would not share in them. To his latest day on earth his life was full, and his share was large in present affairs.

The extent of his gratuitous service to the public will not be fully known till the

lack of it comes to be felt. The Board of Ministerial Aid, the Congregational Library, the new denominational headquarters whose plans he was carefully studying, the interests of Dartmouth College and of Andover Seminary, of whose official boards he was a member, were only a part of the burdens he constantly carried.

Few knew how frail a hold he had on life, because he seldom complained of his physical infirmities. With greatly impaired eyesight and with a disease of the heart, which he knew might at any moment bring him to the end of life, he accomplished an amount of work which would have absorbed the energies of one in full health. He sustained a kind of pastoral relation to many churches in Boston and vicinity with which he had labored, and he rendered many unostentatious ministries to the sick, the bereaved and burdened which will never be recorded. He had a vital and always fresh interest in human life and an instinctive eagerness to uplift and beautify it, and many a token of regard he has had from strangers whom he has counted as his friends. His relations with *The Congregationalist* were close and constant. The last article which we published under his name was in the issue of Oct. 8, entitled *The Policeman at the Crossing*. Above his coffin at the funeral service last Friday morning drooped the banners of the State of Massachusetts and of his associates in arms. The flag of his country, which he had served on battle-fields, covered his body, together with a wealth of chrysanthemums and evergreens which witnessed to the affection of many hearts. But perhaps none of these tributes to his memory would have pleased him more than the wreath of flowers sent by "the policeman at the crossing."

A seldier, a statesman, a theologian, a patriot, above all a minister of Jesus Christ, a workman that needeth not to be ashamed, he has passed into the eternal rest of the people of God. But the place he has left vacant is a large one—and it cannot be filled.

### SAVE THE ARMENIAN ORPHANS.

To be able to do one thing toward mitigating the awful horrors attending the massacres of Armenian Christians furnishes some relief for hearts appalled by the series of crimes that for more than a year have been the shame and sorrow of the civilized world. We all have been beseeching our own Government, and through it the more responsible European Powers, to bring, if possible, the terrible tragedy to an end. Some of us have contributed, according to our means, to relief funds, and yet the situation seems blacker than at any time since "the great assassin of Europe" inaugurated his policy of extermination. The danger now is that we shall grow callous or despairing and say, "It's of no use. The Powers will not act decisively and the little I can give is like trying to stop an onrushing stream with a pebble."

But have we here in America, we Christians whose missionary interests in Asia Minor are at stake, done all that we can do? We answer no, and wish to point out a specific and immediate line of action. It will not solve the whole problem, to be sure, but it will, if general co-operation ensues, have important and far-reaching beneficent results.

Last week the Prudential Committee of the American Board authorized its mission-



aries in Turkey to take charge of the work of administering funds which may be sent them for the relief of the thousands of children whom the massacres have made orphans and homeless. The committee was led to this step through appeals from the field, which set forth the awful plight of these children and the unparalleled opportunity for obtaining an influence over their young lives through provision for them in this the season of their extremity. The sword of the assassin has spared most of the children under ten years of age, but left without parental care they are starving and dying. Dr. Cyrus Hamlin, to whose words in another column we invite special attention, received the other day a letter from Turkey in which the writer said, "Another massacre would almost be a merciful dispensation in view of the present destitution of these little ones." A conservative estimate places their number at not less than 20,000. The relief funds, although excellently administered, have not to any extent met their need. The Ottoman Government opposes their removal from the devastated regions. If it undertakes at all to provide for them it will do so only with a view to proselyting the boys and to training the girls for Turkish harems. This was its policy in Bulgaria.

But what if thousands or even hundreds of these miserable little ones could be provided with shelter and clothes and food, could be gathered by groups into available buildings, their support for a year being assured, and the opportunity of a Christian education being made available to them? Aside from fulfilling toward these needy ones the obligations of our common humanity, we have an unprecedented chance to push forward the work of foreign missions. Evangelize these children and the character of the next generation of the Armenian population of Turkey is assured. Neglect them and the work of Christian missions in Turkey will lag for the next fifty years, while many of the glorious results of the last half-century will be largely undone.

The precise method by which this kind of relief work may be administered has already been thought out by the Board's officials. What we urge here is a realization on the part of every one who reads these lines of his peculiar privilege of doing something simple, direct, immediate to help heal the world's open sore.

Thanksgiving and Christmas are close upon us with all their blessed suggestion of God's goodness to us, and of our duty to minister to Christ's little ones as he has ministered unto us. How can we enter with any measure of gladness into these festivals unless our hearts have gone out toward those in Armenia who have been so severely bruised and bereaved? We do not ask for large gifts only. We think there may be many among our readers from whom only a small offering is possible, and that only through self-denial, but to all who are benevolent in spirit we extend the opportunity of having a share in this Armenian Orphans' Fund. If \$1,000 or \$5,000 or a greater sum can be raised before Christmas it will, entrusted to our careful missionaries go a great way, and as all moneys can be forwarded by cable the gifts will be almost immediately operative in the region scourged by famine and the sword. The moneys will be transmitted without expense and every cent will go to the object

for which it is given. In order that it may be seen just what disposition can be made of specific gifts, we give herewith some idea of the relief power that inheres in them:

Ten dollars will provide home, clothing and food for one orphan for five months or until the trying winter is over.

Five dollars will house and clothe one orphan for a year.

Three dollars will house one orphan for a year.

One dollar will house, clothe and feed one orphan for two weeks.

We shall acknowledge from week to week the sums contributed. *The Congregationalist* starts this fund by taking five ten dollar shares. All letters should be addressed to The Armenian Orphans' Fund, care *The Congregationalist*.

#### THE VERDICT OF THE PEOPLE.

The whole country breathed a sigh of relief when the result of last week's election became known. This generation has never before taken part in a presidential contest which was felt to involve so largely the welfare of every citizen. The decisive verdict rendered at the polls has given a new impulse to trade throughout the world. It has increased the confidence of all civilized nations in the American people. What use shall we make of the vantage ground gained at cost of so great a struggle?

This incoming administration ought to be as unpartisan as is possible. Mr. McKinley is not made president by the Republican party. It is almost certain that he would have failed of election if Democratic political leaders had not worked for him, and if Democrats in the States which decided the result had not voted for him by thousands. A large number of voters who opposed the parties supporting Mr. Bryan believed that there were wrongs to be redressed, of some of which those parties took cognizance. They voted the Republican ticket because they thought the methods proposed by Mr. Bryan's supporters would create worse evils than those they sought to remedy or avert. The support of the new administration by these voters will depend on the sincerity and ability with which it seeks the best interests of every party and of every section. If the next administration is organized on party lines it will be a failure. If it is made a government for all the people it may be a brilliant success. There never was a more inviting opportunity than now to bring the entire nation into closer union, and there was never a time when such a work was more needed. The official appointments and the policy to be outlined within the next few months will decide what the government is to be.

The people expect that men will be chosen for the Cabinet and as leaders of the national legislature who will work in harmony, but they desire that these men shall also represent all sections of the country and all the interests of the nation. The people are ready to make such concessions as may be necessary to secure united support of the administration, though not for the advantage of a party or a class, but only for the general good. They want a tariff which will provide amply for the necessities of the Government and for the reasonable protection of its industries and of wage-earners. They do not want a tariff which aims to strengthen trusts, to foster monopolies and which will make it harder for the honest poor in any part of the land to earn a living. They want the money of

the United States to be equally good with that of other nations; but they recognize the fact that great problems of finance press for settlement and that these problems require the highest wisdom of expert financiers acting independently of political party relations.

The issues which divided the South from the North have completely passed away. The majority of the voters in the last election were not yet born when the Civil War began. Probably less than ten per cent. of those who voted last week were old enough in 1860 to take part in the election of that year. The people do not favor efforts to revive those issues, or to perpetuate those vanishing dividing lines on any other issues. Nor will they take kindly to proposals to unite the South and West against the Eastern and Interior States to keep up party warfare now that the contest has been decided. Mr. Bryan's congratulations to his successful opponent were graceful and manly. His manifesto to his followers, urging them to continue the warfare along the same lines, looking to the next presidential election, was ill-timed and unstatesmanlike. There is more important business on hand for all citizens than getting ready for the next election. Before that shall come we have four years' work before us to secure the greatest possible good out of the election just concluded.

We believe it is the purpose of the president-elect and his counselors to make the new administration represent the whole country and all classes in it. Already new hope is kindled, new confidence manifested. Business is springing up, which will benefit all the people. A wise administration of government, neither partisan nor sectional, and a reasonable confidence in our rulers will bring in an era of good feeling which has not been realized since the country became divided on the slavery question, more than forty years ago. No burning questions are now before us which need array one section or one class against another. Our greatest interests and aims are common to all the nation. Our greatest problems are such that they cannot be settled by popular dispute and party contest, but only by careful study and wise, cautious non-partisan legislation. Who can measure the national greatness and prosperity which are certain to follow an era of good feeling throughout the whole land? To foster it is the citizen's privilege, the Christian's duty, the Administration's opportunity. Every true patriot will accept the verdict of the people and seek to gain through it the highest prosperity for our country.

#### THE HALF-CENTURY PASTORATE OF DR. STORRS.

Richard Salter Storrs, the son of a minister, a graduate of Yale College, was ordained pastor of the Congregational church at Longmeadow, Mass., Dec. 7, 1785. He continued in that office nearly thirty-four years, till he died, Oct. 3, 1819. His son, Richard Salter Storrs, second, a graduate of Williams College and of the first class in Andover Theological Seminary, was ordained in the Congregational church, Braintree, Mass., and remained its pastor more than sixty-two years, till his death, Aug. 11, 1873. Richard Salter Storrs, third, a graduate of Amherst College and Andover Seminary, was ordained in Brookline, Mass., Oct. 22, 1845. The following year he be-



came pastor of the Church of the Pilgrims, Brooklyn, N. Y. Next week he will have completed a service of fifty years in that office.

This record is without a parallel in American history. These three ministers, bearing the same name, born in New England and educated in her institutions, have preached the gospel in Congregational churches during almost the entire period of our national life, and their aggregate service in three pulpits is 146 years. Without interruption or abatement this service has been conspicuous, distinguished and of commanding confidence. It has proclaimed unfalteringly Jesus Christ as God manifest in the flesh, the Saviour and Lord of mankind. This remarkable succession has been maintained with augmenting brilliancy and influence by him who now bears this honorable name. As preacher, editor, author, citizen, orator, Dr. Storrs has continuously held the attention of religious leaders, of scholars and of men of affairs. His words have carried great weight in some of the most important decisions of our religious and national life. As the head of one of the foremost foreign missionary enterprises in the world, his interest in other nations, his wisdom and his affection for missionary laborers have made themselves felt in shaping the future of great empires whose influence is to be immeasurable.

In grateful remembrance and loving fellowship the friends and associates of Dr. Storrs will celebrate with him his jubilee anniversary. Such a celebration is peculiarly fitting, for with generous affluence he has made his life and service theirs also, radiating from one center for half a century. The Church of the Pilgrims is what Dr. Storrs has made it. He has molded the characters and directed the aspirations of two generations of its members, hundreds of whom have gone forth to live in other towns and cities, some in distant countries. But whatever other affiliations they have formed, they still compose one church, and their work and influence are one. He once said of it: "This church has its personal consciousness. A certain invisible spiritual force associates its members, selects its aims, directs its conclusions, prompts or limits its organized action." "Its strength is inherent, not adventitious; and its history is prophetic." Its character not less appears in him. As he acknowledged, "Its influence on the pastor is as definite and positive as his upon it." This jubilee belongs to both church and pastor, and their lives are inextricably interwoven.

Together also during this long period they have guided and uplifted the people among whom they have lived. They will read over again next week what they have written on the city whose marvelous growth hardly finds a parallel even in the wonderful development of our Western States. The Church of the Pilgrims and its pastor have placed their ministering imprint on highways and parks in Brooklyn, on schools and colleges, hospitals and homes for the needy, on libraries and institutions to promote the knowledge of history, literature, music and art. From a new unformed community of less than 60,000, a magnificent city of more than a million inhabitants has been developed within these fifty years and no single factors in it have been more potent for good than this church and its pastor.

During this same period the membership of Congregational churches in the United

States has been increased more than threefold. The doctrine and polity of the denomination have passed through remarkable changes. Who has more rejoiced in its progress or has more loyally held it true to its principles than Dr. Storrs, with his profound knowledge of Puritan history and his masterly eloquence in its defense inspired by the inherited Puritan spirit always alive in him and, on occasions, flaming forth in magnificent exposition and eulogy? In the great work of missions Dr. Storrs has led the denomination through stormy seas of debate and dispute, never losing sight of their purpose nor suffering the Master's command to be unheard till, with perils past, we are again united in the effort to bring the world to Christ. He has long been, beyond the bounds of his denomination, his city or State, one of the most foremost citizens of the republic. A few years ago an eminent critic said of him that "as orator for occasions of an elevated character he is perhaps as near as any living American to being now the elect favorite voice of the nation."

At seventy-five years of age the pastor of the Church of the Pilgrims continues to labor with a scarcely lessened physical vigor and with undiminished intellectual power. Those who heard his uplifting address at Toledo last month felt that his eye was undimmed and his strength unabated. Dr. Storrs carries in his veins the blood of a sturdy, long-lived Puritan ancestry. May his years yet be many to serve his brethren and the nation, to stand, as he has always stood, with spotless honor, in the respect and affection which will pass into tender remembrance of future ages of the church.

#### JOB'S TRIALS AND OURS.

"Misfortunes never come singly," says the old proverb, and it seems to have been true in the case of the patriarch Job. Probably more than any other individual in human history he has been, and still is, regarded as an example of affliction. It is most interesting to study his history, to note the succession of his trials, their cumulative force, the failure of the consolations which naturally might have been expected to prove valuable, the peculiar exasperation caused him by comparative trifles—such as the pestering persistence of his friends, and, most of all, his realization of his need of God and his appreciation that he never had known God personally, so to speak, until anguish had opened his eyes.

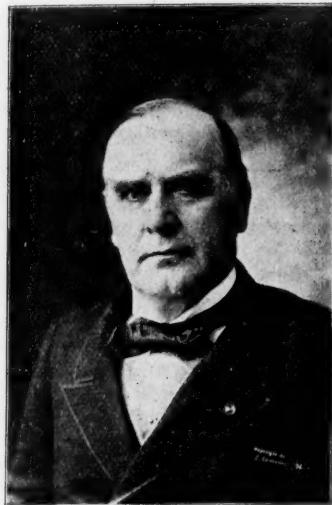
We certainly know more about God than Job knew. We are better instructed than he can have been concerning the multiform and wonderful revelations of God in nature, society, politics and the development and progress of mankind. But whether we know God himself better than Job finally knew him, in the sense of reverent, loving, personal fellowship with him, who dares to assert? There is no reason why God may not have revealed himself to the patriarch of old as tenderly and fully as to any of us of today, nor any reason why we may not penetrate as deeply into the depths of the divine grace and love as could Job.

As for patience in trial and helpfulness towards the tried and distressed, we can learn much from Job. Few Old Testament characters are so picturesque or suggestive, so full of genuine humanity of all sorts, as his. It pays to study him, and, while one studies, the nobility of thought-

fulness and benevolence towards others and the sublimity of courageous patience are impressed upon us ineradicably. Most of all we learn that no man, be he who he may, can live his life truly and successfully without personal fellowship with the Almighty.

#### CURRENT HISTORY.

The Popular Verdict.



HON. WILLIAM MCKINLEY, PRESIDENT-ELECT.

Mr. William McKinley of Ohio and Mr. Garrett A. Hobart of New Jersey will be inaugurated President and Vice President of the United States March 4, 1897, having received at least 277 votes of the electoral college, perhaps more, only 224 being necessary. They win also by a tremendous popular majority of not less than 1,100,000, carrying all of the New England and Middle States, the great States of the Interior and Northwest, California and Oregon on the Pacific slope, and Kentucky, West Virginia, Maryland and Delaware of States hitherto reckoned as part of the solid South. Kansas and Nebraska, the silver producing States of the West, except Wyoming, Washington on the Pacific slope and the South furnish Mr. Bryan with his votes. Elsewhere we have tried to interpret the meaning of this decisive verdict.

When it is remembered that the States carried for the Republican candidates by the union of Republicans, gold standard Democrats and conservative men of all parties or no parties, have about sixty per cent. of the population of the country, nearly seventy per cent. of its wealth, the lowest rates of illiteracy and nine-tenths of its cities and commercial centers, the import of the decision can be more truly understood. The fact that so many States of the South have been carried for candidates from Northern States, and that the Democratic majority in certain other States like Tennessee, North Carolina, Georgia and Florida is so greatly reduced, is prophetic of a new era, providing the incoming administration acts wisely. The tremendous popular majorities in agricultural States like Wisconsin and Minnesota, in commercial and industrial centers like Chicago, New York, Philadelphia, Boston, and the States of which they are capitals and nerve centers, and the votes in smaller manufacturing towns show that farmers, merchants, professional men and wage earners have come to about the same decision on the issue

of the campaign and have no class differences, despite the efforts made so strenuously recently to cultivate them. Those who look upon the "foreign vote" as a dangerous element may be more optimistic after contemplating the record of our foreign born citizens in the recent campaign; and the verdict in our great cities would seem to indicate that they are healthier in tone and sounder in judgment than it has commonly been supposed they were.

#### The National Legislature and Its Action.

Measured by its effects upon Congress, the election is not as decisive as it might well have been. Republicans in the lower house of the Fifty-fifth Congress bid fair to be not less than 212 in number, and there also will be two gold Democrats who may be relied upon to act in harmony with the Republicans if the issue is joined squarely and solely on maintaining the gold standard, or defeating such compromise legislation favorable to silver as we have had altogether too much of since 1878. But the composition of the Senate will not be as favorable to the cause of gold, unless several of the senators now classed as friends of silver decide to accept the verdict of the Republican caucus and will subordinate their views in this matter to their views on other questions of public policy in which they find themselves more in harmony with the Republicans than with the Democrats of either wing; or unless the gold standard Democratic senators, men like Senators Gray of Delaware and Caffrey of Louisiana, will put principle above party and vote with the Republicans, their allies in the recent campaign. The present indications are that the Senate of the next Congress will be divided thus: gold Republicans thirty-seven, gold Democrats eight, silver Democrats twenty-six, silver Republicans ten and Populists nine. If so, then it is apparent that the vote of the Vice-President would have the deciding power in any contest in which the line was sharply drawn between silver and gold.

It seems to be taken for granted that Mr. McKinley as soon as he is inaugurated will call an extra session of the new Congress, and that the Republicans will at once set about revising revenue and currency legislation. Much depends, of course, on what is done by the Fifty-fourth Congress at its short session, and upon the course of events, commercial and diplomatic, between this and March. Mr. Dingley does not believe that the bill which he introduced at the last session, intended to give temporary relief, can be passed this winter. Apparently the new administration will not be compelled to face a dwindling or depleted gold reserve, domestic hoarding having ceased and the balance of trade in our favor continuing. But this will not lessen the legitimate demand for currency reform, nor affect materially the chronic disparity between revenue and expenditure.

#### The Effect.

Europe was intensely interested in the outcome. Friends, like Mr. James Bryce, because he and they loved and honored us and wished no harm to come to us. Enemies, like Prince Bismarck, because they would have rejoiced at disaster. Investors because of their past profits and future hopes. What Mr. Bryce thinks of the result he can best say:

The choice lay between public honor and public dishonor, between the maintenance of public credit and measures which would destroy public credit, between the maintenance of the true genius and spirit of republican in-

stitutions and changes involving the greatest danger to the whole social fabric. That the people of the States have rejected the dangerous proposals, and shown in the strongest manner their determination that the national credit shall be maintained and the soundness of national currency be above suspicion, is due to the high level of intelligence and education which the great masses of American people have reached.

What Prince Bismarck thinks we do not care, for his present rôle of a marplot and shelved, embittered statesman is not such as to give his words weight, but it is interesting to find the *Tageblatt* of Berlin saying: "A nightmare has fallen from the mind of the civilized world. McKinley's victory encourages those who believe in the ability of nations to govern themselves." What investors think has been indicated in the prompt upward movement of prices of American securities abroad and the renewal of negotiations with American "promoters" seeking capital in Europe.

At home it has been as if a magician had waved his wand over the land and ordered mill fires to be lighted, spindles to turn, furnaces to renew their blasts and forging, and employers to set all men at work who desired to labor. Gold is a drug on the market. Savings banks are crowded with timid depositors reseeking the security of the banks which they doubted Nov. 2. Loan rates have fallen from abnormally high to phenomenally low prices. Railroad trains are crowded with commercial travelers en route for merchants who are now prepared to lay in stocks. Men now know where they stand, what they can count on, and are acting accordingly. If Congress will only be amenable to public opinion we shall see an era of exceeding activity and prosperity.

Thus far the Republican leaders have spoken as if they appreciated that the victory was not theirs, but the people's. The formal statements of Messrs. Bryan, Altgeld and Tillman respecting the verdict indicate that they do not intend to cease fighting along the same lines as in the campaign just ended. The formal statements, on the other hand, of such men as Secretary Morton and Comptroller Eckles indicate that the men who formulated the Indianapolis platform do not intend to recede from it, while the declarations of the leading Populists show a divergence of opinion respecting their gains from "fusion" which is ominous of quite as much dissension as exists in the Democratic camp. Apparently the work of disintegration and re-alignment is to go on, and no man can predict the issues or name the leaders of the campaign of 1900.

#### The Outlook for the Future.

"Peace on earth, good will toward men," is Mr. McKinley's message to Europe. May it be the keynote of his foreign policy. Elsewhere we quote his interpretation of the meaning of the result for us at home. It is statesmanlike and optimistic in its outlook and policy. May he and we realize that there are, to quote Rev. Dr. W. R. Huntington, just as many unprincipled people, just as many worthless citizens, just as many of the so-called dangerous classes in the land as there were on Nov. 2. "There is no magic in the casting of votes, that a transformation of a whole people's temper and disposition should follow the act. . . . It is indeed a fine thing that the battle should go as it ought, but what of those left wounded on the field, and what of the beaten army in retreat?" A great and seri-

ous task awaits the next Administration, for it must face or ignore, remedy or aggravate the evils which have caused the sense of injustice that has been the backbone of the uprising which Mr. Bryan has led. The Attorney General of the next Cabinet may be the most important member of it if Mr. McKinley is disposed to make him so. And while we are thinking of Cabinet officials let a protest be filed here and now against the nomination as Secretary of State of any one incapable of sympathy for and an understanding of American Christian missions. It will be well, too, if the Secretary of the Treasury can be a man of probity of character as well as a capable financier.

#### Some Side Issues Settled.

The overwhelming defeat of Governor Altgeld in Illinois removes from power there one who is generally conceded to be the ablest and most dangerous opponent of established institutions in this country. Mr. Hobart's election as Vice President insures the elevation to the presidency, should Providence decree death for Mr. McKinley while in office, of one entirely competent to take up the reins of power. The defeat of Mr. Breckenridge in Kentucky saves Congress and the nation from the disgrace of having him re-enter public life.

Mr. Addicks cannot be elected to the United States Senate from Delaware because that State, though it chose McKinley electors, also elected a Democratic legislature. Hence, for a time at least, the Senate will be spared the presence of one whose only claim upon his party is his "boodle." In Michigan the chief representative of the A. P. A., Mr. Linton, has been defeated for Congress. In Providence, R. I., despite the Republican landslide, the citizens arose above partisanship and elected a faithful Democratic mayor, and, in fact, generally speaking, the people voted dispassionately and discriminatingly. Local and State issues were not entirely obscured by the great national issue, and suggested amendments to constitutions were not adopted simply because recommended. Thus Massachusetts rejected the scheme of biennial elections, and New York refused to undo the work of its recent constitutional convention and throw its forest preservations open again to the rapacity of manufacturers. In California the amendment granting woman suffrage was defeated by about 15,000 votes. Illinois, however, seems to have overlooked its work of constitutional revision, and the amendments will fail because of the neglect of the voters.

#### Mr. McKinley and Mr. Bryan Compared.

Mr. Bryan's telegram to Mr. McKinley acknowledging his own defeat and proffering congratulations, was gracefully worded and did him credit, but the same cannot be said for his pronouncements sent out to his supporters the following day. Contrast its temper and purpose with the following words from the president-elect:

The people in their majesty, ignoring party lines, have declared their detestation of repudiation and dishonor, in whatever specious guise they may be presented. They have, with the same mighty power, affirmed their devotion to law and order and their undeviating respect for justice and the courts. They have maintained their unfaltering determination to support and uphold the constituted authorities of the country, and have thereby given new vigor and strength to our free institutions. They have, indeed, again consecrated themselves to the country, and baptized the cherished ordinances of free government with a new and holy patriotism.

The victory is not to party or section, but of and for the whole American people. Not the least of the triumphs of the election is the



obliteration of sectional lines in the republic. We have demonstrated to the world that we are reunited people in purpose as in name. We have manifested in the great cause the spirit of fraternity and brotherhood that should always characterize our common and equal citizenship, and have proven conclusively that in a country of equal privileges and equal opportunity the insidious doctrine of hate or of class or sectional distinctions cannot prevail.

But Mr. Bryan talks thus of his defeat:

Trusts and corporations have tried to excite a fear of lawlessness, while they have been defying the law, and American financiers have boasted that they were the custodians of national honor, while they were secretly bartering away the nation's financial independence. But in spite of the efforts of the Administration and its supporters, in spite of the threats of money lenders at home and abroad, in spite of the coercion practiced by corporations and employers, in spite of trusts and syndicates, in spite of enormous Republican funds, and in spite of the influence of a hostile daily press, bimetalism has almost triumphed in its first great fight.

France Frightens the Sultan.

The debate in the French House of Deputies last week enabled some of the Socialist and Roman Catholic deputies to denounce in unmeasured language the Armenian atrocities and the supineness of European Powers, and it called forth from M. Hanotaux, minister of foreign affairs, a statement which, though far from belligerent in its spirit, created such excitement in Constantinople that the sultan speedily summoned the French ambassador, M. Cambon, to him and, ascertaining that France (and Russia) meant business, soon issued orders for reforms that are calculated to better conditions throughout the empire. The Vali of Diarbekir has been dismissed for his share in the disorders there. All military governors have been informed by telegraph that they will be held answerable for further bloodshed. A decree extending the reforms promised for Anatolia to the entire empire is now before the Council of Ministers. Nor is Crete being forgotten. A joint note has just reminded the Porte that her pledges of reform there must be redeemed. If these be straws showing how the tide is to run henceforth, Christendom may congratulate itself.

Lord Salisbury's Guild Hall Speech.

Lord Salisbury, the British minister of foreign affairs, made the important announcement, last Monday evening, that all controversy between Great Britain and the United States over Venezuela was at an end. He says:

Our difficulty for months has been to define the settled districts, and the solution has, I think, come from the Government of the United States that we should treat our colonial empire as we treat individuals; that the same lapse of time which protects the latter in civil life from having their title questioned should similarly protect an English colony, but beyond that, when a lapse could not be claimed, there should be an examination of title and all the equity demanded in regard thereto should be granted. I do not believe I am using unduly sanguine words when I declare my belief that this has brought the controversy to an end.

How great a victory this is for our diplomacy it is not necessary for us to estimate now. Our chief joy now is in the thought that there is no chance of controversy or war between mother and son.

Lord Salisbury's references to the situation in Turkey, so far as they revealed his purpose, indicated no intention to give up either Cyprus or Egypt, and hinted at a drawing together of Great Britain and Russia. He repudiated the notion that permanent antagonism between them was necessary. Indeed, he pronounced such an idea as "a superstition of antiquated diplomacy," which, he it said, is a rather hard

slap at the memory of his old leader, Lord Beaconsfield.

Lord Salisbury, in replying to Mr. Bayard's interpretation of the meaning of our recent election, said:

I thank the ambassador of the United States for his presence here and for joining a great historic meeting. By the few words he has uttered he has raised his own plane of observation so high above the mere level of party that, though contrary to practice to remark upon the internal politics of other states, I may be permitted, without impertinence, to congratulate him upon the splendid pronouncement the great people he represents have made in behalf of the principles which lie at the base of all human society.

#### NOTES.

Mayor Strong has appealed to the clergymen and church trustees of New York city to aid the Board of Education of that city by giving up for secular uses the rooms used by the Sunday schools. This is the outcome of the failure of the metropolis to build school-houses as fast as they were needed.

The Massachusetts district, formerly represented by John Quincy Adams and Horace Mann, after next March will have a worthy representative in Rev. S. J. Barrows, editor of the *Christian Register*. We wish he could go on to Washington next month and voice the opinion of the Christian people of this country respecting Armenia's woes and Turkey's treatment of the citizens of this country engaged in missionary work.

The unconditional pardon of the former queen of the Hawaiian Islands, Liliuokalani, certifies to her good behavior as a suspect and the stability of the present form of government. The news that the Hawaiian planters are planning to import Armenians as an addition to the laboring population of the islands is interesting and suggestive. From Russia to Japan on the vessels used in transporting Russian oil and thence to Hawaii—that is the plan.

Bismarck has revealed another state secret, calculated to make all present and future European treaties less secure. He says that in 1875 Russia approached Germany to know whether, if Austria were attacked by Russia, Germany would remain neutral. Bismarck says that he was loyal to Austria, hence Russia, seeking for an outlet for her belligerent spirit somewhere, came to terms with Austria and then attacked Turkey. More revelations of the same kind are promised, and Kaiser Wilhelm realizes that he must put a stop to it. But how?

Massachusetts's vote was significant. Mr. McKinley received 273,004 votes, Mr. Bryan 104,282 and Mr. Palmer 11,865, every city and town in the State but one giving Mr. McKinley a plurality. Governor Wolcott received a plurality of 151,743, the disparity between his vote and Mr. McKinley's not being due to lack of popularity, but because many of the gold Democrats who voted for Mr. McKinley voted their own State ticket in order to give it the number of votes requisite to secure it a place on the official ballot of 1897, and they succeeded. The legislature will have eight Democrats in a total of 280 members.

#### IN BRIEF.

Our compliments to the Baptist clergyman of Saratoga who, missing his train while journeying home to vote, mounted a bicycle and "scorched" twenty-two miles, arriving at the polls just in time to vote.

Two ways of helping the Armenians are set forth this week. The first is by gifts to our Armenian Orphans' Fund. The second by employing the refugees now in Boston. See pages 706 and 738. Can you not do one or the other, or both?

Mr. F. Hopkinson Smith, by his absurd attacks against the Armenian people and American missionaries in Turkey, seems to be

about equally moved by desires to help his two friends in that country, the sultan and Judge Terrell. Probably they both have about equal occasion for gratitude.

Most of our religious exchanges went to press on or before Tuesday, last week. Nearly all these announced that "when this paper reaches our subscribers the great political struggle will be over." Were any readers of these papers enlightened by this solemn announcement?

Both of the leading candidates for the presidency, during all the excitement of the campaign, honored the Lord's Day and regularly attended public worship, and by so doing they increased the esteem in which they are held by the public. These facts combined are a good omen for the nation.

What caused the President to be so fervent in his Thanksgiving proclamation? It is as orthodox and pious as if John Calvin had written it. By the way, after March 4 John Wesley, and not John Calvin, will be the patron saint of the White House. Henceforth Cabinet meetings will not be "sessions," but "class meetings." May no one "fall from grace."

Great men frequently have to experiment before they find their life work. Dr. Quint studied medicine for a while, and Dr. Storrs began to study law with Rufus Choate as mentor. Cicero was Rufus Choate's favorite orator and model. This being remembered, the reference in Dr. Lyman's article to Dr. Storrs's Ciceronic style is most suggestive of transmitted ideals and methods.

The streets of Boston are crowded with shoppers on Monday, because of the bargains announced in the Sunday newspapers. But of the large dry goods houses which advertise it is worthy of special notice that no advertisement of the firm of R. H. Stearns & Co. appears in any Sunday paper. Yet perhaps no house of the kind in Boston is more popular and prosperous than this one.

We do not need to seek far for modern signs of the Holy Spirit's power while there are such missionary meetings as the annual convention of the Woman's Board, a report of which we publish this week. The prevailing impression was not merely in the line of aroused interest and enthusiasm, not even of the urgent need of advance, but rather a deep conviction of the privilege of being permitted to share in speeding forward the kingdom.

In Germany ten times as many Jews as Christians in proportion to their relative population are to be found in the universities. Some of the richest families in Europe belong to that race. The mayor-elect of London is a Jew. But neither in Europe nor in the United States do Jews show any desire to go back to the land of their ancestors, and among the less than 50,000 now in Palestine none are to be found of much wealth or any recognized ability for leadership.

Prof. George Adam Smith of Glasgow receives many inquiries from Americans concerning courses of study in the universities of that city and of Edinburgh, and also as to the cost of living. The desired information may be found in the Scottish Church and University Calendar and in the Church College Calendar. These may be ordered at one shilling each from Messrs. MacNiver and Wallace, Princess Street, Edinburgh. As to the cost of living, Professor Smith says, "One may live as cheaply or as dearly as he will."

Ministers are scarce in the legislatures, but when they are sent there we believe they usually prove to be useful legislators. We look for such a career in the next Massachusetts House of Representatives for Rev. C. P. Mills of Newburyport. Two excellent proofs of his popularity have recently been given to him. One is the fact that he has just com-



pleted sixteen years in his first pastorate, with the North Church of that city. The other is his election to the legislature, as an Independent, with a handsome majority over the regular party nominees.

When Dr. Quint was recently remonstrated with on the danger of taking part in funeral services, always a severe strain on that great, tender heart, so frail in later years, he replied: "Yes, I know it hurts me, but I must do it," adding gently, "You know we must always do what we can—as long as we can." How faithfully and generously he fulfilled this article of his creed is indicated by the grateful testimony of multitudes who found him ever ready to sympathize and advise with them in perplexity, or to render any of the manifold services for which he seemed peculiarly fitted.

It must have been good to sit at the feet of Mr. Barrie and Dr. Nicoll of the *British Weekly* as they spoke to the notable gathering of authors and publishers under the roof of the Aldine Club, New York city, last week. Hamilton W. Mable presided, and Mr. Howells, Mr. Cable, Thomas Nelson Page, Charles Dudley Warner and Dr. S. Weir Mitchell spoke. Dr. Nicoll said that which deserves quoting: "I do not see that weariness is in England's heart, or languor on her brow, but if failure or death should come, we should have one consolation—we should be proud of having been your mother."

There come times when the most skillful writers of prose have to resort to the songs of the poets for adequate voicing of their own and others' thoughts. Thus the day before the election the *New York Sun* printed all of Whittier's *The Eve of Election Day* as its leading editorial, the *Springfield Republican* printed part of Longfellow's *Sail On, O Ship of State*, and the *New York Evening Post* recalled to mind Frances Anne Kemble's splendid sonnet, *Triumph Not, Fools*, in which she said to the scoffing rulers and priests of Europe:

Triumph not, fools, and weep not, ye faint-hearted!  
Have ye believed that the supreme decree  
Of Heaven had given this people o'er to perish?  
Have ye believed that God had ceased to cherish  
This great New World of Christian liberty?  
And its fair light forever had departed?  
Nay—by the precious blood shed to redeem  
The nation from its selfishness and sin,  
By each brave heart that burst in holy strife,  
Leaving its kindred hearts to break through life;  
By all the bitter tears whose source must stream  
Forever every desolate home within,  
We will return to our appointed place,  
First in the vanguard of the human race.

#### THE STORY OF DR. QUINT'S LIFE.

Dr. Quint was blessed with a worthy and distinguished ancestry. He could hardly help being a patriot when his own grandfather and no less than three great-grandfathers were soldiers in the Revolutionary War. Others of his progenitors had part in the French and Indian wars and helped to capture Port Royal. His mother's grandfather founded the Free Baptist denomination in America, and this fact may explain Dr. Quint's activity in promoting present endeavors to bring Congregationalists and Free Baptists closer together. Dr. Quint's father was engaged in manufacturing in Dover for over fifty years, and the son never lost his fondness for the place where his earlier years were spent and where he still retained his citizenship.

Dr. Quint was born, an only son, March 22, 1828, in Barnstead, N. H. He fitted for college at Franklin Academy, Dover, and graduated at Dartmouth in 1846, at the early age of eighteen. After three years spent in various employments he entered Andover Seminary, where he graduated in 1852, and took there, immediately, a year of post-graduate work. His ordination took place at the Central Church, Jamaica Plain, March 27, 1853, and the occasion was rendered doubly impressive by the fact that he was simultaneously installed the first pastor of the young church,

now one of the strongest in the cordon of outlying Boston churches. At the outbreak of the war his church gave him leave of absence, and he became chaplain of the famous Second Massachusetts Infantry, remaining with the regiment until the summer of 1864. He took a strenuous part in the campaign, and shared with the soldiers all the vicissitudes of camp, march and battle-field. J. S. C. Abbott, in his history of the war, pronounces Dr. Quint one of the most heroic chaplains of the war. In 1863 he had insisted that there should be a formal separation from his beloved charge at Jamaica Plain, and so, on his return from the South, he was free to accept another pastorate. This was over the North Church, New Bedford. His ministry there lasted until 1875, when he resigned on account of precarious health. He never took another pastorate, but he acted in the capacity of pastor for several other churches in the suburbs of Boston. Among them were the Broadway Church in Somerville and the West Roxbury church. He served at Allston from 1886 until 1890, when he refused longer to permit the church to go on without securing a permanent official leader.

The period from 1875 to 1896, then, may be considered the period of his pastorate at large. He had already been thrown into close ecclesiastical relations with the denomination by being chosen, in 1856, the secretary of the Massachusetts General Association. This office he held until 1881. In 1871 his secretarial duties were further extended by his being chosen secretary of the National Council, whose regular triennial sessions began in that year. This position he held until 1883. His intimate association with the National Council, of whose business committee he was chairman in 1865, as well as chairman of its committee on constitution, and temporary presiding officer at Oberlin in 1871, led naturally to the origination and elaboration of the Year-Book, which he edited for many years until he passed the task over to Dr. Hazen. He served on the board of directors of the Congregational Publishing Society for twenty-five years.

These years since resigning the active pastorate have been marked by important and various services to the denomination at large. As a director of the American Congregational Association he exercised constant supervision over the property of the association, and particularly over the library, which to a large extent was his creation, as it always was his pet. As a corporate member of the American Board he was usually present at its annual meeting, and his part as mediator in the controversy which nearly split the Board a few years ago was no small one. He has been for the last four years one of the three members of the Board of Visitors at Andover, and after the death of Professor Pease he gave instruction in homiletics for two years until a permanent successor could be obtained. A short while before this he was called to Auburn for several months to perform similar work in the Presbyterian Seminary.

Dr. Quint was prominent in Masonic and Grand Army circles, being among those who formed the first G. A. R. Post in New England, at New Bedford. He belonged to the Loyal Legion and attended its annual dinners quite frequently. He was an esteemed member of the New England Historic Genealogical Society.

His published works have not been as many as his friends could desire. His army letters, most of which appeared first in *The Congregationalist*, were gathered in a volume called *Potomac and Rapidan*. He also put in permanent form the records of the Second Massachusetts Infantry and of the First Parish in Dover, N. H. He contributed many articles to the *Dover Enquirer*, and various sermons and public addresses by him have been published.

Dartmouth College always found a use for

Dr. Quint's wisdom and foresight. It honored him in 1866 with the degree of Doctor of Divinity, and in 1870 he became a trustee. At the time of his death he was the senior member of the board. He presided at the inauguration of President Tucker two years ago, and it is interesting to recall that one of his last public addresses was at Hanover, on the evening known as Dartmouth night, when he spoke for the trustees. But recently, too, he has addressed the Grand Army Post at New Bedford, while his final public appearance was on the platform of Faneuil Hall at the recent A. M. A. jubilee. It is certainly a singular circumstance that his last three public addresses were on themes quite diverse in character, but each particularly congenial to his mind.

Dr. Quint has not been an entirely well man since the war, but his sturdy appearance and the work which he performed gave a misleading impression of his actual condition. The heart difficulty which finally caused his death has been his constant companion for many years, and few have guessed the extent and continuousness of the pain which he suffered from it. He had been in apparently ordinary health through last summer and autumn, being an almost daily visitor to the Congregational House. His absence last week Monday from the Ministers' Meeting and from his usual haunts was found to be due to an attack of the previous Sunday, from which, however, no immediate serious consequences were anticipated up to almost the very hour of his death. He had attended church and partaken of the communion at Allston, and on his way back to his home in West Roxbury stopped for dinner with old friends on Scotia Street, Boston, whom he was in the habit of visiting frequently. There Mrs. Quint joined him, and there the first premonition of the end came in the form of an attack such as those to which he was accustomed. The plan for returning to West Roxbury that day was abandoned, and Monday and Tuesday passed without any marked change. On Tuesday he dictated letters, one of which had to do with the important matters now before the committee on plans for the new Congregational House, and as late as Wednesday morning at three he had strength to stand on his feet and take his medicine. The end came very unexpectedly to the watchers, but peacefully, an hour later.

Looking back over the last few weeks his friends now see certain indications of his own impression that his life was not to be prolonged many months. He knew that death probably would come suddenly, but he hoped that he might not be smitten down on the street. He spoke once or twice to his wife of his dread of the cold winter. And though he was the last man to indulge in whimsical premonitions, or to sadden others by reference to his own condition, it seems more than probable that he was conscious of the nearness of the end. The prostration in the summer of his intimate friend and associate, Dr. Walker, was a great sorrow to him, and the death of Professor Blaisdell four weeks ago, his seminary classmate, was another severe shock.

Dr. Quint's family life was a peculiarly happy one. He married, Jan. 1, 1854, Rebecca P. Putnam of Salem, Mass. The oldest daughter, Clara G., died last April. She was a woman of rare abilities, and one in whom her parents justly took pride. The three surviving children are Katherine M. Quint, who was the first woman to receive an M. A. from Dartmouth, that honor being conferred last June; Wilder D. Quint, one of the editors of the *Boston Traveler*; and John H. Quint, who graduated at Bangor Seminary last June and is now taking a year of additional study at Bowdoin College, after which he expects to enter the Congregational ministry. Mrs. Quint has ministered with great fidelity and tenderness to her husband throughout the years. To her he dictated most of his articles and letters. The sympathy of a wide circle of

friends is about her and her children in this the time of their severe bereavement.

### STAFF CORRESPONDENCE. FROM THE INTERIOR.

#### Order, Election Day.

Judging from past experiences there were good reasons to look for riots and bloodshed at the polls Tuesday. At midnight the mayor and the chief of police could say that not a single disturbance had occurred in any voting precinct or on any of the streets of the city. This was due to the fact, first of all, that the saloons were closed both in the rear and in front, then that it was known that the chief would promptly dismiss any subordinate who should in any way fail to do his duty, and that from the opening of the polls in the morning till they were closed in the afternoon, he would travel from precinct to precinct. Mayor Swift, since the election, has pointed with pride to the fact that the city now has a police force which is non-partisan and entirely divorced from political influence. The quiet of Tuesday makes it evident that, difficult as it is, municipal government is possible, and that even in present conditions is not unattainable. Business already is responding to the hope of better times, and the prospects of terrible sufferings from the army of the unemployed are not likely to be realized. There will be a great increase in building, and many enterprises which, had the result been different would have been given up, will now be pushed forward. Not a few prominent and thoughtful business men in Chicago look upon the defeat of Messrs. Bryan and Altgeld as no less important in the history of our country than the surrender of General Lee. Few persons outside the State can realize the burden we have borne in the governorship of Mr. Altgeld. He has been the intellectual force in the present campaign. One can but rejoice that by a majority of about 100,000 his power as a leader in the political life of Illinois has been reduced to a minimum and that, in all probability, he will soon vanish from sight.

#### Receiving the Returns.

Not since the days of the Civil War has there been such eagerness to hear the results of an election as was manifest Tuesday night. The great dailies made arrangements to meet the demands of the people. The results of the voting in different States were made known by search-light and various colored bombs thrown from the roof of some of the highest buildings. The *Tribune* secured the Coliseum, where the returns were shown by stereopticon as fast as they came in to an audience which was estimated at 25,000. Postmaster Hessing presided, and with the help of musicians managed to keep the great crowd quiet through the long hours of waiting. At half a dozen different points in the city these returns were shown by stereopticon. But the multitudes thronged the spaces near the downtown offices of the papers. Passing was well-nigh impossible. The crowd was orderly, good-natured, obliging. There was no drunkenness. People were, however, intensely excited. As news favorable to the Republican candidate began to come in, the crowd went wild with its cheers. It was patient but solicitous when reports favorable to Mr. Bryan were shown on the canvases in front of the newspaper offices. By midnight the majority was satisfied. The streets looked lonely, for it was believed

that the battle had been won and the country saved from the dishonor and the dangers which had threatened it. It was noticed with not a little surprise that great numbers of Bryan men expressed themselves as more than satisfied with the result. They had voted for Mr. Bryan, they said, because he was their candidate, but they were glad McKinley was elected, because his election means better times. It is to be hoped that the successful party will realize the responsibility which has been thrust upon it, and that efforts will be made as soon as possible, and continually, to remedy any injustice in our present laws, and to see that all men enjoy equal rights and privileges under the Constitution.

#### Ministers' Meeting.

It is not surprising that the attendance was small. The day before election was exciting even for ministers. Dr. Simeon Gilbert read a finely written, comprehensive paper on the Grindelwald Conference. He reviewed the significant events leading to its establishment, pointed out the work which in various directions it has already done, and indicated some of the ways in which it may favorably affect the religious interests of the future. The paper was listened to with real interest, and the labor bestowed upon it was thoroughly appreciated. A brief report of the jubilee meeting of the A. M. A. in Boston was made by Dr. Savage. An item of personal interest to all who know him was the fact that Dr. Savage during his absence from the city occupied the pulpit in his native town, Cromwell, Ct., where fifty years before he preached his first sermon, and that four or five of those who listened to his last sermon heard and remembered the first. Long may its author be spared to bless our circles with his presence.

#### President Eaton at Beloit.

Dr. Eaton has just completed ten years of service as the president of Beloit College. This week students and professors made a demonstration in his honor, at which the progress of the institution for a decade was carefully traced and due credit given to the agent chosen of God for its accomplishment. To one who recalls Beloit as it was ten years since, the present position is full of encouragement. There are now more students in the Freshman Class than in all the classes of 1886. Four or five costly and important buildings have been secured and to the endowments hundreds of thousands of dollars have been added. What Beloit needs is to be able to report at the jubilee Commencement this coming summer that \$200,000 more have been provided and that this has been further increased by the \$50,000 pledged by Dr. Pearsons.

#### Annual Meeting of the Woman's Board of the Interior.

All accounts agree that the meeting at Des Moines this year was one of more than ordinary interest. There was a large attendance, a great deal of enthusiasm and, above all, the ability to report the closing of the year without debt. Although there was some doubt about the wisdom of the proceeding, it was determined that efforts should be put forth to obtain as much next year as had been obtained last year, \$80,000, inasmuch as any curtailing of expenses means the inflicting of great hardship upon missionaries and serious crippling of their work. One of the more interesting features of the meeting was the recognition of the

twenty fifth anniversary of the service of Mrs. Moses Smith as president of the board. To her the recognition came as a surprise, and was all the more welcome because of its surprise and the heartiness of those from whom the recognition came. Few agencies in the Interior have been productive of more good, either in the way of gathering funds or of uniting the churches together, than the Board of the Interior, and its success in this respect has been due to the admirable manner in which it has been managed.

#### Sunday Evening Services.

In many of our churches the attendance evenings is unusually large. At the Third Church Dr. Withrow always has a crowd. He prints the hymns and Scripture for responsive reading. The Apostles' Creed, which is recited at this service, is also printed. The audience joins almost universally in the responses, and seems to take pleasure in doing so. A similar plan followed by the Church of the Redeemer has resulted in securing a large evening audience. These evening services are under the auspices of the Young Men's Club. The South, the Warren Avenue and the California Avenue churches are always full Sunday evenings. Since the return of Dr. Noble Union Park, with an auditorium seating about two thousand, has been nearly full every Sunday evening, and the audience seems to be increasing. The First and Second Baptist and the Centenary Methodist churches are always largely attended in the evening. There are scores of other churches where evening audiences are encouraging, even if they are not larger than those in the morning. If one can judge from appearances, the interest in Christian work the coming season will be greater than for several years. Even the present exciting political campaign has not weakened the interest in religious things.

#### The Western Estimate of Dr. Quint.

The report of the death of Dr. Quint brings sorrow to many hearts in the West. Many who did not know him personally, who had never been brought under the influence of his genial and helpful spirit, have honored him for what he has done for our churches, for the force he proved himself to be in our national gatherings, for his writings on our polity as well as for his articles on other topics. He was one of a very remarkable group of men not long since frequently seen in and about the Congregational House, Boston. Dexter, Richardson, Quint, what memories these names recall; what blessings have come to our churches and to the kingdom of God the world over through their counsels, through the realization of plans which they formed and helped to carry out. Keenly as we shall miss him—and Western hearts mourn for him as sincerely as Eastern—we rejoice as we think of him with that loved daughter whose absence from earth has been such a sorrow to him these last months, and with those friends from whom he was inseparable when they and he were here in health and strength. Through this paragraph hundreds of ministers in this section of the country would gladly express their sympathy with the bereaved family circle, and with those daily associates who knew how to prize at its true worth the friendship with which he honored them. His name and memory can never be dropped out from that brilliant galaxy of names which adorn our Congregational history.

Chicago, Nov. 7.

FRANKLIN.



## The Home

### THE FROSTS OF LIFE.

The corn would wring its utmost gold  
From autumn's sunny hoard in vain,  
Did not the night-frosts keen and cold,  
Bring ripeness to the patient grain.

The labor of the summer sun,  
To fill the grapes would have been lost,  
Had not each purple cluster won  
The last maturing touch of frost.

And we, who fain would sun the heart  
In ceaseless warmth of shadeless hours,  
Need frosts of trial to impart  
A mellow bloom to all our powers.

For thus is formed the wholesome bread,  
That feeds the hunger of the soul;  
And thus the mystic wine is shed,  
To make the wounded spirit whole.

We taste and see that God is good;  
The sacrament of pain doth give  
Christ's solace in the sorest mood—  
Heaven's faith and hope to wisely live.  
—Hugh Macmillan, in *Sunday Magazine*.

One of the strongest arguments in favor of women riding the bicycle is embodied in the experience of a teacher who occupies a responsible position in a large and influential private school. She affirms that whenever perplexed or worried by important matters of administration or discipline she invariably defers judgment until she has taken a long ride on her wheel. The exercise steadies the nerves, clarifies the brain and puts her in a condition to make wiser decisions. Moreover, she finds that trifles which rasp and fret within doors often vanish on returning from an invigorating spin in the open air. For those who do not care for bicycling, walking serves much the same purpose. An English physician says on this point: "Never have I found so perfect a remedy against that mental condition commonly spoken of as 'the blues' as a good brisk walk."

In visiting one of the women's colleges in England, last summer, we were struck with the simplicity in the furnishings of the students' rooms as compared with similar quarters here in America. The English girl has fewer pictures, possibly only one, but that is certain to be choice as to subject, even though it be only a photograph. She has fewer ornaments, scarfs, cushions, draperies and miscellaneous knickknacks, yet the rooms look neither bare nor uninviting. None of the essentials for real comfort are lacking, but there are no evidences of luxurious habits. The impression made upon the visitor was an air of repose conducive to study. There is no objection to a girl's making a bazar of her room if she chooses, but it is a fair question whether too much time may not be consumed in keeping it properly dusted and in order, and whether a multiplicity of objects around one when engaged in study may not tend to mental distraction.

Few persons are so ill-bred as to neglect altogether the acknowledgment of a gift, yet there are many who lack the grace of acknowledging a present well. The donor, who, perhaps, expended a deal of thought in trying to make a suitable selection, is often left in doubt whether the particular article chosen has conferred any pleasure or not. Yet the recipient is truly grateful and feels that she has discharged her whole duty by saying thank you in a general way.

It would be easy, however, in most cases, to specify how the gift gave pleasure, and thus relieve the giver from an embarrassing sense of having made a mistake in her choice. If it is an article of household decoration mention where you have placed it, if something in the line of personal adornment state some occasion when you are likely to wear it, if a book, allude to a particular feature or passage in which you anticipate enjoyment. The art of gracefully acknowledging favors of any kind is well worth cultivating.

### TEACHING CHILDREN TO GIVE.

BY REV. CORNELIUS H. PATTON.

I recognize the danger of quoting approvingly anything that is done by a certain gentleman of means (to put it lightly) who has gained the reputation of being the most liberal man of his time by pouring his oil upon the troubled waters of needy churches and schools of the Baptist persuasion. However, we ought to be able to learn a thing or two from one who gives his millions as easily as most rich men give their hundreds, and who always gives wisely. The thing that pleases me most about him is that he intends that his children after him shall be not only givers but also intelligent givers. I learn from a good source that when an application for help comes to this man from an individual or an institution, he first lays it before his family, reciting the facts in the case and calling for an opinion from each child in turn. After they all have passed upon the case he states his own conclusion and the reasons for it, often with shrewd observations upon human nature and the manner in which the Lord's money should be dispensed.

This example of child training in benevolence ought to commend itself to all parents, and especially to all who are concerned with the money side of religious work. The distress of our churches and benevolent societies during the past three years has taught us many things, and among them the need of laying deeper foundations of benevolence in the character and habits of the little folks. Mr. Rockefeller is likely to accomplish even more through teaching his children to give than by his own princely munificence. Even an impecunious pastor or Sunday school teacher may give his thousands through a boy who, being taught to be liberal in the days of small things, continues in the same virtue in the days of wealth.

The time to begin is at the beginning, and the first thing to do is to secure right impressions of money. A child has to be taught the use of money, even though it is to be expended for selfish enjoyment. Why not teach it the higher use from the first? A little girl this side of three, who is fond of banging on my study door when I am writing, thinks that silver dollars are meant solely for her amusement when her papa spins them on the window-sill. She is more fond of five silver dollars than of one simply because they make a finer show when all going at the same time. In another year she is likely to think that a dollar is meant solely to provide her with dolls, toys and perhaps dresses. It will be her parents' fault if she does not come to realize that the best thing that can happen to a dollar is to fall into the contribution box. Started in time and managed in a proper way, the higher lesson can be learned, if not as read-

ily, certainly as surely, as the lower. When the age of discrimination sets in then that dollar will have to be split up, as it ought to be, and the child taught to appropriate it in right proportions for various uses.

I was greatly interested to find the other day that the first money received into the treasury of Carleton College was given by a little boy who earned it by selling popcorn, and that the first money that came as a result of a general canvass of the State was from a little girl, who sent in two silver half dollars, which she had received in her infancy and held as her most precious keepsakes. Is it any wonder that one of those coins is kept now in the college archives as a memento of what the children of twenty-five years ago were willing to do for Christian education? It is as easy to interest children in a college or a mission kindergarten as in anything else, unless it be a menagerie, and even the menagerie may be annexed to the belongings of some of our mission stations.

I am sometimes asked what methods to use for "extracting money" from children. Well, if money is to be "extracted," I can only refer the inquirer to the dentist, who has various tools adapted for that kind of work. When I heard such a request not long ago I was reminded of the story of a man who swallowed a half dollar which stuck in his throat. His wife tried to draw it out, but without success, and as he was in great agony she called in a surgeon. He worked over the man for half an hour, suggested tracheotomy, then decided against it, and finally gave the case up, remarking that she would better send immediately for the Methodist minister. Whereupon she was greatly alarmed and said, "O, doctor, you don't think he is going to die do you?" "O, no, madam," he replied, "but if anybody can get fifty cents out of that man a Methodist minister can." I fear many of our schemes for raising money from adults, as well as from children, are too much on the—I will not say Methodist order—but on the extracting order.

It is well to appeal to their child-fancies in the means used for gathering their little gifts. There is a gospel of the mite-box, and I often think some people who furnish supplies have never heard it, when I look at the ugly things they send us for storing the pennies. A mite-box or bank should appeal to the giver's fancy. They are not intended for the superior beings who sign checks for a million. The ladies of the Woman's Home Missionary Association hit it about right when they sent out those "children's wigwam banks," with their realistic pictures of Indian life, in order to store the pennies of the little friends of the A. M. A. The General Howard tent, which the C. H. M. S. issued, is the same idea applied for a different work. I have known even aged saints among the women to yield to the seductions of a wigwam bank after they had scorned to look at a maroon-colored box covered with Scriptural exhortations. A month before last Christmas we gave the children in the pastor's class dolls' stockings to hang up for Jesus, just to surprise him when he found them full of pennies. Probably he never before had had a Christmas stocking, but this time he had seventy-five of them, and very pretty they looked, too, hanging on a clothesline across the church at the Christmas festival. Then came "old clock liberality," which was run by one of the big girls who was out of



sight, but struck with a verse from the little girls down below, a word for each hour and all about giving.

Most mite-boxes are too large. They discourage even the officers of the "branch," to say nothing of the prospective workers, whose earnings run from five to ten cents per month. The other day in a toy store I found the ideal thing in the shape of a little log cabin bank, made of wood, with a chimney outside, and a gorgeous red roof and other adornments, and all for one cent. They hold just twenty-five pennies, and I immediately bought up the whole stock. A cent invested in such a benevolent storehouse will prove the best kind of real estate.

To teach discrimination in giving have the children keep a benevolent account. Twenty children in a class were given each a little iron safe with key and a bank book. The account was supposed to be with "O. P. J.," the ancient worthy who instituted proportional benevolence. The children placed a definite proportion of their money in the bank for religious work. This they credited themselves in the books, and the expenditures for Sunday school, mission band, church collections, etc., were also noted on the opposite page. Once a month the account was inspected by the pastor, who commented on the way the charity funds had been disbursed very much as Mr. Rockefeller does with his children. Accounts which balanced and had been properly administered were "O. K'ed," with plentiful use of red ink and ruling, and the children began to know how to give with discrimination, as well as to think giving was more fun than buying. In children's societies they should have their own treasurer, as well as other officers. I saw a constitution of a boys' club in a colored school down South which had this original provision, "There shall be two treasury men, one to hold the box and the other to hold the key." A multiplication of officers is both safe and expedient.

Finally, teach the children to believe in the "almighty dollar." Why should we scorn that designation? The trouble with the American people is not that they seek the almighty dollar, but that they seek a dollar which is not almighty, a dollar which serves only to procure inferior or questionable objects. The "almighty dollar" is the Almighty's dollar, and no other has any right to the name. It is a dollar which is able to transform character, to give it an eternal quality—a dollar, in short, which becomes treasure in heaven. It is when people see the power of money for eternal soul worth that they will seek it and spend it in the right way. Encourage the children to do that. Tell them how powerful a dollar is when expended for the Lord, and how transitory and disappointing it is when expended in any other way. The transformation of matter into money and of money into character should be set before every boy as the end of business. That is what the Minnesota boy discovered when he sold pop-corn to make money and gave money to build Carleton College.

A writer in the *Nineteenth Century* objects to women serving with men on school boards and in other public capacities on the ground that "the overpowering fascination exercised by the women will transform the men into their humble followers, incapable alike of argument or opposition." Mrs. Maitland, a well-known member of the London School Board, gives a crushing reply to the charge

in these words: "Though the article is intended to be adverse to the claims of women, it seems to me a much more deadly insult to men. If they are so hopelessly weak that they cannot do business with one or two women among them they must be almost unfit to conduct business at all."

### THE INDIAN SUMMER.

'Tis the time  
When the chime  
Of the seasons' choral band is ringing out.  
Smoky brightness fills the air,  
For the light winds everywhere  
Censers full of flowery embers swing about.  
There is sweetness that oppresses,  
As a tender parting breeze;  
There's a softened glow of beauty,  
As when Love is wreathing Duty;  
There are melodies that seem  
Weaving past and future into one fair dream.

To her bier  
Comes the year,  
Not with weeping and distress, as mortals do;  
But, to guide her way to it,  
All the trees have torches lit;  
Blazing red the maples shade the woodlands  
through;  
Gay witch hazels in the river  
Watch their own bright tapers quiver;  
Flickering burn the birches yellow  
Through the walnuts brown and mellow;  
Dark, sad pines stand breathless by,  
Mourners sole, and mourning that they cannot die.

Through the trees  
Tolls the breeze.  
Tolls, then rings a merry peal, and tolls again.  
Dead leaves, shaken by the sound,  
Slowly float and drop around.  
So does memory lull or echo thoughts of pain.  
Dead leaves lie upon earth's bosom,  
Side by side with many a blossom;  
Gentians, fringed with azure glory—  
Sky-flakes, dropped on meadows hoary;  
Asters, thick and bright as sparks  
Struck by seraph oarsmen from their starry  
barks.

O, to die  
When the sky  
Smiles behind the Indian summer's hazy veil!  
Thus to glorify decay,  
Going in life's best array  
Unto groves where death is a forgotten tale.  
Falls a sorrow on the spirit?  
Heavenly hopes are springing near it.  
Earth, a happy child, rejoices,  
Keeping time with angel voices.  
When such autumn days are done,  
There's a crown behind thy rays, thou setting  
sun!

—Lucy Larcom.

### THE NEW BIOCYCLES AND HORSELESS CARRIAGES.

BY GEORGE ETHELBERT WALSH.

The past summer has been distinctly a "bicycle season," when nearly everybody seemed to be riding, and those who ought to know tell us that the summer of 1897 will eclipse anything witnessed in the past in the number and variety of bicycles, tandems, tricycles, sextuplets and horseless vehicles of various makes. The new era of travel has thus come to stay, and every sort of business will be affected by a method of locomotion that is as cheap as it is popular. During the last twelve months the progress made in the manufacture of horseless vehicles is so tremendous that some of the results are almost startling to one who has not kept pace with the reports of scientific journals.

There has been a good deal of newspaper speculation about the possibilities of the

cycle in supplying us with means of rapid transit little short of flying, and many of the apparent wild vagaries have been realized in actual invention. The chainless bicycle, for instance, will be made next year, although the idea of manufacturing practical wheels without a chain has always been scouted. In France the chainless bicycle has been manufactured and successfully used for some time, and several firms will place the wheel on the American market next summer. This will be a distinct improvement over the present chain wheel, for the machinery is all dust proof and much stronger and easier to work. The method of driving the wheel is the same, but instead of the chain a long shaft runs from the hub of the hind wheel to the crank in the middle of the machine, and by means of bevel gears this turns around when the pedals are pushed. The shaft and gears are all inclosed so that no part of the machinery can be seen moving, and to the ordinary spectator the action of the wheels is a mystery.

Cycles to carry more than one person are soon to be made in a great variety of styles, and whole families will be able to make journeys on the private vehicle as they formerly did in the old family coach. In this case, however, each individual member will have to contribute a little of the motive power. The tandems have been so popular the past season that manufacturers could not make enough to supply the demand, and now there is a decided call for triplets and even sextuplets. The latter were manufactured at first as a novelty and for racing, but the manufacturers find that their appearance has actually created a demand for them.

The tricycles and four-wheel machines have been improved to the point of perfection, and no one need feel any fear of operating them for the pleasure of the ride and for the good of the exercise. They run almost as easily as the bicycles and tandems, but nearly all danger is eliminated. One does not have to learn to ride them, for there is no balancing feat to be accomplished. While they may appear too tame for the ordinary youth of the land, they are peculiarly fitted to those whose age forces them to the consideration of accidents.

In improving the bicycle, and all of its variations, the manufacturers have been forced to study with no little anxiety two special parts of the machines, and, while distinct improvements have been made in each this year, we are still far from reaching perfection. The pneumatic tire has not by any means been invented yet that will defy all punctures, and until such a tire has been found bicycling will have its serious drawbacks. Tires, however, will be made more puncture proof than ever next summer, and many of them will have an outside layer of material that will resist any ordinary sharp piece of stone or metal. The manufacturers will not guarantee them as puncture proof, but merely maintain that they are as near that as present circumstances will permit.

The saddle is the next important part of the machine that has exhausted the patience of inventors. The right saddle has not yet been made. There are many that are such great improvements over the old-fashioned hard saddle that one does not feel like complaining, but truth compels every rider to acknowledge that he is still looking forward to the perfected saddle. It must

come in time; no one doubts that, but it is slow in getting here. At present half the trouble and inconvenience of riding is due to the saddle—the saddle that is too hard, too springy, too large or small, or too unsuited in every way. The number of new saddles that will be tested and experimented with next season will be legion, and of them it is hoped that at least one will prove successful.

When we pass from the bicycle to the horseless carriage in a study of our modern methods of travel, we bring into consideration an entirely new factor. It is true that bicycles and tandems have been invented to run by motive power other than the human legs, such as gasoline, steam and electricity, but they will never be popular. The rider who is young and daring enough to learn to balance himself on a bicycle will not submit to the propulsion of his machine by a motor. It is the exercise and the sense of muscular movement and development that makes half the charm of this sport. Those who want motor power to move them will not ride bicycles. They will demand a carriage, with all the luxury and conveniences that term signifies, and they will have provided for them the modern horseless vehicle that is propelled by agencies other than human.

The horseless carriage is still in the embryonic stage, but it is evolving from it so rapidly that we may soon expect to see it a common mode of conveyance. In France, where the country roads are excellent, it has attained a degree of popularity not known in this country, but recent trials and races with the carriages in New York and Chicago show that they are receiving attention here. Several firms are now engaged in making horseless carriages in the United States, and several hundred of these will be turned out this winter. The demand for them is influenced a great deal by the uncertainty attached to their practicality and to the condition of our country roads. Road making and road improving have made tremendous strides, but we are still far behind Europe in this respect, and we need more good roads before the horseless carriages will become as popular as abroad. We are in a fair way to accomplish this, and the sooner it is done the better it will be for all classes.

#### HEALTH HINTS.

It is better to use flannel in applying a hot fomentation and also to place a layer of dry flannel next the skin. This affords a little time to get accustomed to the heat and a higher temperature can be borne than if the moist cloth is brought directly in contact with the surface.

A mixture of prepared carbolic acid and glycerine forms a good germicide and something of the sort should be in every home. Scarcely a day passes when some member of the household does not receive a cut or scratch or slight abrasion of the skin. Into this opening disease germs are liable to enter and the simple precaution of rubbing the spot with this preparation may prevent serious illness.

Too careful attention cannot be paid to the health of children during the years of physical development. An English physician says on this point: "Those who are intrusted with the care of the young of both sexes should remember that the education of the mind is a lifelong process; there is no need of hurry. The development of the body is strictly limited to a certain period of existence and becomes finally and irrevocably arrested at a given date." Here is a truth worth consider-

ing by parents and teachers who are disposed to push young people too rapidly in their studies at the expense of their bodily well-being.

The habit of dressing too warmly within doors in the winter season is earnestly deprecated by physicians. The temperature of modern houses and offices is usually about seventy degrees, which is summer heat. Yet both sexes select thick flannels and heavy dresses and coats for house wear and then go out into an atmosphere many degrees colder with little additional protection, especially for the feet. This is a fruitful source of colds. With present facilities for heating our houses we need not follow the customs of our forefathers in wearing heavy clothing indoors in winter. We need to adapt our wearing apparel to the changed conditions which we meet in going suddenly from furnace heated apartments into the freezing cold without.

Against the use of narcotics for inducing sleep Mrs. Phelps-Ward protests in *McClure's Magazine* in this vigorous fashion:

Avoid dependence upon narcotics as you would that circle in the "Inferno" where the winds blow the lost spirit about forever, and toss him to and fro—returning on his course and driven back—forever. Take the amount of sleep that God allows you and go without what he denies, but fly from drugs as you would from that poison of the Borgias which cunningly selected the integrity of the brain on which to feed. Starve for sleep if you must, die for lack of it if you must, I am almost prepared to say accept the delirium which marks the extremity of fate in this land of despair, but scorn the habit of using anodynes as you hope for healing and value reason.

#### SELF-CONTROL.

In an excellent article in the *New Crusade* the writer asks what can be done at the moment when a child who has lost control of himself in an access of rage lies kicking and screaming on the floor. In reply she quotes these suggestions of a prominent kindergarten:

Shall we punish him? As well put out fire with kerosene. Shall we reason with him? As well reason with Vesuvius in full flow. Shall we try to soothe him with kind words and caresses? As well pat a cyclone on the back and coax it to be still. No; I assert boldly that the only thing to be done at this juncture is to let the child alone, to leave the room entirely.

After the outburst is over, what shall be done? Obviously find out the cause of the disease if possible, and, if we be the offenders, repent of it in anguish and bitterness and strive to cast out the devils which we ourselves invited in.

In the first place—and this, I contend, is not weakness, but common sense—try not to enter into controversies with him, avoid provocation and endeavor to ward off absolute issues. Distract his attention; try to get the desired result in some other way, but give no room for an outburst of temper if it can be avoided.

Don't fret him with groundless prohibitions; don't speak to him quickly and sharply, and never meet passion with passion. If you punish him when you are angry, he clearly sees that he, because he is small and weak, is being chastised for the same fault which you, being large and strong, may commit with impunity.

After one of these outbursts of temper, don't reprove and admonish him until he is rested. The demon has come down like a hurricane upon the waters of his spirit, and the noise of the waves must be stilled before the mind can listen to reason. When the sun comes out, after the storm, is the time to note wreckage and take measures for future safety. Select some quiet, happy hour, then, in which you can gently warn him of his besetting sin and teach him to begin to guard against it. Until this time comes, and he is in a condition for counsel and punishment, an atmosphere of grief and disapproval may be made to encompass him, which he will feel more keenly than spoken words. And when the time for punishment does come, let us try to make it, as far as possible, the natural penalty, that which is the inevitable effect of given cause; for, as "face answereth to face in water," so the feeling of justice within the child to the eternal justice of world law.

Finally, let us be patient but firm, and let slip no opportunity for teaching self control and giving strength of will.

#### Closet and Altar

*Begin each day by tarrying before God and letting him touch you. Take time to meet God.*

The world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden. The rest of Christ is not that of torpor, but of harmony. It is not of refusing the struggle, but conquering in it. Not resting from duty, but finding rest in duty. —F. W. Robertson.

Help us, O Father, when the world is pressing  
On our frail hearts that faint without their  
Friend;

Help us, O Father! let thy constant blessing  
Strengthen our weakness till the joyful end.  
—W. H. Hurbut.

The world, with its duties, its strifes and efforts, its sorrows and cares, all melts away in the beauty of a life near to Christ, for he becomes an ever present reality to you and his countenance like that of a friend whose face is well known. Your existence merges into that of a higher being, and you follow him steadfastly, instead of groping and stumbling along by yourself. Faith in Christ places you in a higher region of living. You have new associates, new ambitions and a life perennially renewed. —Carl G. Doney.

To abide in love is to abide in thoughts of God's love, in the memory and consciousness of Christ's love, in the sense of one's own unworthiness and in the renunciation of self, in the rejection of selfish pleasure and advantage and the study of the true happiness of others, in intercession, in the Holy Spirit, in the faith that discerns a present God and knows how to discover the relations of every creature to God. Especially is it to abide in the great thought that Christ tasted death for every man and that your life is to be an embodiment of the gospel for every creature. —George Bowen.

The day is done; the weary day of thought  
and toil is past.

Soft falls the twilight cool and gray on the  
tired earth at last.

By wisest teachers wearied, by gentlest friends  
oppressed,

In thee alone, the soul, outworn, refresh-  
ment finds, and rest.

Bend, gracious Spirit from above, like these  
o'er-arching skies,

And to thy firmament of love lift up these  
longing eyes;

And folded by thy sheltering hand, in refuge  
still and deep,

Let blessed thoughts from thee descend, as  
drop the dews of sleep.

—Eliza Scudder.

Eternal God, we cannot stand in the presence of thy love and favor without bumbling ourselves because of our ingratitude. We are full of doubt notwithstanding thy promises, and ever careless and indifferent, and slack in zeal. Lighten our eyes that the glorious life of our Saviour may shine more vividly before them, and give us grace, we beseech thee, to follow his example as thou hast given grace to the many who are now with thee in Paradise. By all the faith in the past give us more faith, and by all the prayerfulness in the past increase in us the power for prayer, for the sake of thy Son, Jesus Christ. Amen.



## Mothers in Council.

### THE INHERITANCE OF GOOD.

God's in his heaven,  
All's right in the world.

Pippa's refrain as she passes through her one holiday of all the year has brought joy and gladness, hope and comfort to many. Had Browning written but the one poem, Pippa Passes, he would not only have proved himself poet, but Christian poet as well. I sometimes wonder, when I read and hear so much about the inheritance of evil, if the writers and speakers believe that God is dead and that good is so much less mighty than evil. It is written, "Adam was the son of God." If we are the sons of Adam born in sin, we are also the sons of God and Godhood, goodness, is transmittable as well as devilry and wickedness.

Upon the babe is visited the mistakes and sins of its immediate parents. Not only is the girl mother condemned but the innocent child as well. Childless fathers and mothers when importuned to give one of these little ones a home often make this reply: I would do so were it not for its inheritance of sin. Why not also believe in the inheritance of good? Possibly but one remove and the child's lineage is as pure and good as their own. May not the virtues of the grandparents and great-grandparents be a rich inheritance of good for these children, who through no fault of theirs have a stain upon their name? I cannot but believe that He who notes the sparrow's fall will take an especial thought and care for them. There are also noted instances where children coming into the world with a long line of inheritance of evil, given love and home, have become good men and women. Blessed are the fathers and mothers who for love's sake and in his name hath redeemed these little ones from the consequences of sin.

But to come into the homes where children have been born to the parents. Why be unduly anxious about the inheritance of evil? "Is God's arm shortened that he cannot save, or his ear heavy, that he cannot hear," when we pray "Deliver us from evil?" Is this the evil from which human nature cannot be delivered? To my thinking it is better to choke out the bad by the cultivation of the good than to give such prominence to the bad that the very distinction given adds to the probabilities of its continuance.

Let us fathers and mothers be as wise as we may in the care of our children, not disregarding known inheritance of evil, but also remembering gratefully their inheritance of good, and taking more thought and care that the environment be all that is good, beautiful and true, thus working together with God, trustfully, hopefully, faithfully. A. H. R.

### OTHER PEOPLE'S PILLOWS.

I had such a handsome pillow given me for my baby's crib. It was plump and well proportioned. The case was linen, fine and cool, and had a ruffle all around it of beautiful embroidery. It was not altogether a show pillow, either, but was intended for use, my friend said; and so nightly I took supreme satisfaction in laying a certain curly, golden head in the center of the frilled square, with a lingering glance at the dainty picture as I turned away.

But here the pride and pleasure ended, for no sooner had the

Rock-a-by lullaby from Hush-a-by Street  
Come stealing—

than the small head was down in some remote corner of the crib, while the pillow lay alone, stately, and almost without a wrinkle. No matter how many times during the night I rearranged that two-year-old "in good form" she would wriggle off again with the utmost perversity. At last I reached the conclusion that if she would be restless and unappreciative she must bear the penalty and go without

a pillow altogether, and this one should be kept for the daytime.

But one night I tried that pillow myself, and before morning my views were changed. I found the article in question most uncomfortable. It was too square and too plump, and it refused obstinately to adapt itself in any particular. Before midnight it was gracing the footboard, while I was remorsefully laying the curly head upon a little, old, soft pillow, a relic of baby days.

Perhaps it was through the unaccustomed wakefulness which followed this episode for an hour or two that I fell into a train of disconnected and rather hazy moralizing. The thought of the little, helpless, speechless mortals who form so large a proportion of this world's population weighed upon me. It is not only the presumptuous sins against them, but "who can understand his errors?" Even our love may be wrongly expressed. The very pillows we give them may turn to their disadvantage. What tact and judgment and quick instinct are required in the care of a little child! Above all, what a necessity to "put yourself in his place," to keep pride and foolish vanity and all selfishness entirely out of consideration, to try the pillows!

Then my mind went out into the wider field of humanity in general. There is an old fable about the exchange of burdens, when each mortal was allowed to cast his own particular pain or trial into a huge pile from which he might select some other burden to take its place. We are all familiar with this story. We have been taught, and generally have come to believe, that each man's cross is best for him alone. But other people's pillows! The special blessings and fortunate circumstances which appear to us in the lives of our neighbors, and which, perhaps, we have not, the riches, the loves, the fame, the abounding health of our friends or our enemies, what effect do they have upon us?

I think we are sometimes inclined to over-estimate them, as I did my baby's pillow. We look at the handsome proportions, the fine linen, the decorations, and wonder how those to whom they belong can ever be restless or dissatisfied. We criticize and judge the possessors because they seem to take too little pleasure in the things which look so fine to us. And yet we have never tried them. We might find unexpected flaws if the same experience should come to us. The heart knoweth its own bitterness not only, but its own joy. The joy may be all it seems, or less. Each one knows for himself.

So far I thought, then I grew drowsy and dropped to sleep with these words lingering in my brain, "Judge not according to the appearance, but judge righteous judgment."

MARY E. ALBRIGHT.

### A CORRECTION.

We were erroneously informed that the course of afternoon lectures by Prof. E. Charlton Black were being given in Newton in-

stead of under the auspices of the Home Department of the Cantabrigia Club of Cambridge. Mrs. E. H. Cobb, the chairman, adds: "The object is to meet a need felt by many of our most thoughtful mothers, viz., to use the gems of our best authors for the home culture of children. From his high scholarship and wide experience Professor Black was thought to be the best person to present in attractive form the high ideals of our best writers, and to show how these could be used as powerful incentives for the culture of children and youth. As the method of the course is a novel one, the chairman would be happy to welcome representatives from other clubs desiring to study the plan at her home, 7 Avon Street, Cambridge, where the lectures are held on the second and fourth Mondays of each month, at three o'clock in the afternoon."

"It's all right, Mary," he said, patiently. "Go into politics and run for office if you want to. But remember one thing, the cartoonists 'll be after you as soon as you're a candidate."

"I don't care."

"And they'll put your picture in the paper with your hair out of curl and your hat on crooked."

"Do you think they would do that?" she inquired, apprehensively.

"Of course. And they'll make your Paris gowns look like ten-cent calico, and say that your seal skin coat is imitation."

"William," she said, after a thoughtful pause, "I guess I'll just stay right here and make home happy."

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## Dr. Storrs Among His Own People.

A Familiar and Graphic Account of Pastoral and Personal Traits.

By REV. EDWIN H. BYINGTON, ASSOCIATED WITH DR. STORRS AS PASTOR OF THE BRANCH OF THE CHURCH OF THE PILGRIMS.

My pen refuses to attempt a formal analysis of Dr. Storrs's personality, but if you will permit me to chat about him in a simple, everyday sort of a way I shall enjoy telling what manner of man his people find him to be. I am not speaking in these words for Dr. Storrs. I have not "interviewed" him. He does not know I am writing this article. These are simply my impressions gleaned during the years of my association with him and the church.

I shall not dare express all the love and admiration we feel for him, because he is himself so averse to public praise. It is one of the unwritten rules of the Church of the Pilgrims that no member shall laud him, except behind his back. The people of the church have faced a real difficulty in planning for this jubilee; they shrink from giving Dr. Storrs discomfort by abundance of praise and honor, but equally unwilling are they to refrain from expressing their heartfelt appreciation of his faithful and splendid ministry.

When the New York Presbyterian Synod, meeting in Brooklyn last month, presented to him an address of congratulation and appreciation of his spirit and ability, he began his reply by saying: "When this paper was being read, so tender and so strong in feeling and expression, I asked myself whether I could recognize the person. I can honestly say that I do not think I know him." This was not simply a bit of repartee, but a spontaneous revelation of his spirit. A local paper, commenting editorially on this incident, said, and correctly: "The spirit of his response to the compliments heaped upon him showed, more than all his intellectual attainments, why men are drawn to him. It is pleasant to think that before long the whole city will unite in expressing its opinion of this great preacher and humble Christian man. If we mistake not, he would prefer to be known first by the latter title."

It is not that Dr. Storrs is unresponsive to love and appreciation—far from that—but he places a low estimate on himself, has no appetite for adulation, and is possessed of a certain shyness which makes him shrink when his own life and labors become the object of public applause. From conviction, too, he objects to the parading

of his personal life before the public. Its outflow he freely gives to his fellowmen, but the secret springs he insists shall not be uncovered. The delights of his home, the communings of his heart, the wrestlings in his study do not belong to the world.

His position with reference to the church is similar. In a sermon on the fortieth anniversary of his pastorate he said: "A certain reserve has therefore characterized our church, such as used to be more common in

Not long ago the pastor of a prominent church arranged a series of sermons by eminent men of different denominations. He invited each to expatiate on the merits and achievements of his own branch of the Christian Church. Dr. Storrs was invited to wave the Congregational banner. Though second to none in denominational zeal, loyalty and pride, he replied that he was not accustomed to deliver such addresses, but, if desired, would gladly come and preach a simple gospel sermon. And he did.

One of the most notable elements of Dr. Storrs's ministerial life is the exalted conception he holds of his duty to his own church, the Church of the Pilgrims. In this he is a striking example to the young men of the ministry who aspire to a far-reaching influence. To them this is often the grand purpose of life, while the care of the local church, if not drudgery, is commonplace and secondary. Not thus is it with Dr. Storrs. His supreme ambition seems to be to care faithfully for the flock committed to him. Ask him to leave his church prayer meeting to address an audience ten or twenty times larger, and you will receive little encouragement. Urge his discontinuance of a church service because the attendance is small and the effort seemingly wasted, and he will smite you with his answer. He is not a man given to excuses, but he is apt to explain any absence from his own pulpit, feeling that such an act without sufficient and compelling reason would be a breach of trust.



DR. STORRS AT THE AGE OF TWENTY NINE.

churches than it has been of late. There has never been felt here the passion for publicity which finds the church life most exhilarating when public mention of it is frequent, to which the church appears walking victoriously in high places when the newspapers are occupied with what is said or done within it. We have preferred to live in the privacy secured us and to do our work in our special sphere without proclamation." His joy is in the church's achievements, not in the public appreciation of them. He consents, for co-operation's sake, to send the statistics of the church for denominational purposes and conscientiously aims to make them accurate, but I think the whole thing is distasteful to him.

Books he has published, addresses he has made, but they have not been allowed to encroach on the time and strength due his people. Far more are the unwritten books stored in his mind and the unuttered orations his lips have checked, because he thought their production might have interfered with his duty to his own church. What of world wide influence he possesses has not come by diverting his energies into distant channels but by an absolute devotion to this portion of the Lord's vineyard.

To each duty he gives not only the allotted time but the utmost care. Preparation for church services is neither short nor careless. He preaches without notes, but never extemporaneously. Early in the week his

subjects are chosen. They have the best of the week and all the week. He spends his mornings in his study, which is as impregnable as Gibraltar. In like manner his Saturday evenings are guarded. He accepts no invitations for those hours. For a night



DR. RICHARD SALTER STORRS, 20.

he must be "alone," before he comes with a message from his God to his people.

His devotion to his own church is deep, but it has not narrowed him. All know his great interest in foreign missions, but few realize the breadth of his spirit in relation to local Congregationalism—a breadth few ministers attain. Six months after his installation Dr. Storrs and his people approved the withdrawal of a group of his strongest men that they might start another Congregational church within half a mile of the Church of the Pilgrims. For half a century that has been his attitude, encouraging and even commanding some of his choicest spirits to leave him that they might plant or foster new enterprises, and inspiring great contributions for the sustenance of feeble neighboring congregations.

People often ask why Congregationalism has flourished in Brooklyn, while so feeble in New York city. Other factors played a part, but this is the main one: the leadership in New York fifty years ago viewed with jealousy new enterprises and permitted them to perish, but Brooklyn leadership battled for them. Not that the pastor and people of the Church of the Pilgrims founded all our twenty churches, but in the first year of his pastorate it was established as a vital principle of Brooklyn Congregationalism that new churches should not only be tolerated but planted and sustained. That spirit has continued to this day in the Church of the Pilgrims and throughout Brooklyn Congregationalism, and is the secret of our growth. Had Dr. Storrs advocated a different policy, his own church would have been larger and stronger, but where would have been our score of churches with their 13,000 members?

He has had also an influence in the community outside of church life. This he has not attained by being a perpetual fault-finder. There are men to whom good citi-

zenship and assault on civic leaders are synonymous, who account themselves most public spirited when berating and belittling the city of their choice, and who believe that criticism is the best way of uplifting the community. Dr. Storrs is not of this

class. At times, as when ballot box corruption in this county was smitten a few years ago, his eloquence he used as a veritable scourge. But this was an exception. His delight has been to fulfill faithfully all the duties devolving upon American citizenship, and then to throw himself heartily into all good movements, civic, social, charitable, which have been inaugurated for the welfare of the community. He showed himself a splendid leader in the presidency of the Brooklyn City Mission and Tract Society for many years, in his presidency of the Long Island Historical Society for the past quarter-century, and in other movements which he has originated or led.

But marked as are his qualities of leadership, his greatest influence has been in inspiring and encouraging other men in their efforts.

Many noble enterprises, in the conduct of whose affairs he has had no direct part, have grown into large spheres of usefulness because of his enthusiastic and unflinching encouragement. To him his fellow-citizens turn instinctively for counsel and co-operation. Efforts which his disapproval or even silence would have crushed in their infancy today are flourishing. Leaders for righteousness can ever count on the support of one mighty man of valor. From the pulpit and the purse of the Church of the Pilgrims often has come a grand Amen, which has inspired to new and successful endeavor the leaders of many a struggling cause. By quiet, personal encouragement, rather than by public invective, he has exerted a commanding and uplifting influence in the community.

If I should be asked the keynote of Dr. Storrs's religious life, I should say that it was an absolute and unflinching confidence in the supreme Ruler of the universe. His is a triumphant sort of faith. He is not a pessimist; his trust in Jesus Christ banishes pessimism as the sun the darkness.

Neither is he an optimist, gilding everything and refusing to recognize difficulties and dangers. He looks on both sides. He recognizes the worst in the world, but that does not shake his belief that the Lord God omnipotent reigneth; that the most merciful Father has neither forgotten nor forsaken;

that God cannot fail; that the ultimate victory will be his, and that it will come in his good time. In a recent sermon on the patience of God, compared with the impatience of man, he said, with intense and thrilling emphasis: "He should not be impatient who is keeping step with the omnipotent God." Each Lord's Day in public worship at the Church of the Pilgrims is repeated the Apostles' Creed, and his entire ministry has been an undaunted and triumphant proclamation: "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only son, our Lord."

This spirit determines largely, I imagine, his position on such vexed questions as the higher criticism. He does not urge the higher critics on as creators of a better faith. He does not assail them, wishing to rescue the Bible from possible destruction. He believes the Word of God will endure. Men may come and men may go, and so with theories and arguments and books, but he never doubts that God's Holy Word will go on forever. Whatever his definition of "inspiration," I think it must contain the word *imperishable*. So is he confident concerning the Church of God. For a time, and in places, coldness may creep in and error enervate, but he believes the sweep is onward and upward. He does not tremble for Christ's kingdom. He is not afraid for God.

Not only in his thought, but in his daily life, does he rest in this confidence. Whether or not he ever has seen the following lines he certainly lives them:

The world is wide  
In time and tide,  
And God is guide.  
Then, do not hurry.

That man is blest  
Who does his best  
And leaves the rest:  
Then, do not worry.

A friend of fifty years' standing and more



DR. STORRS AT FORTY-FOUR.

said of him, "I never have known him to hurry." Coming to Brooklyn a frail young man, he has outlived most of his associates and today in public address has a forceful energy that few younger men possess. Had he been given to hurrying and worrying he would scarcely have passed the quarter



century mark in the pastorate. His is a calmness arising from a serene and sublime faith in his Maker. To him he can leave the results, and to him also he can leave, in tranquil temper, the many opportunities for which he has no time nor strength, and which he must permit to pass by.

Strange as it may seem to say it of so fruitful a life, Dr. Storrs appears to be satisfied with doing a few things. He does not attempt to read all books, nor to master all subjects. In ministerial gatherings often he prefaces his discussion of a topic by stating that he is not familiar with the book or theme. Thoroughness is the dominating element of his scholarship—a thoroughness which strives for absolute accuracy in details, and at the same time is eager to catch the spirit of the age, the man, the movement under consideration. Many of his lectures, addresses and orations have been published, and his friends are anxious that he should publish a volume of sermons. Certainly the Christian public would rejoice if he could be persuaded to do this. He is very conscientious in attending ministerial and ecclesiastical gatherings, and whether he speaks or sits an attentive listener to others his presence is a source of gratification. There is a certain reserve about him, but he is ever cordial and kindly in his greetings, and exceedingly appreciative of others' efforts. No ministerial gathering seems complete without him.

I should be delighted to speak of the charming life in Dr. Storrs's home circle, but cannot without taking unfair advantage of the privileges accorded me there. I will, however, take the liberty of saying that in this home is fulfilled the sentiment expressed to me years ago by a good woman in the words: "It is not enough that the husband love his wife; he should also cherish her."



DR. STORRS AT FIFTY-ONE.

And I will also take the liberty of quoting a few words written about Mrs. Storrs by one who has been a member of the Church of the Pilgrims for over fifty years: "With Dr. Storrs's name we may couple that of her who has been at the same time the joy, the comfort and companion of his life's journey. No one who has known the help-

ful charm of her personality, the precious comfort of her sympathy, the healing touch of her sweet and wholesome life can separate her name from his. The generous mother heart and the strong, well poised mind have been swift to lavish their wealth, not only in the home, where her children 'rise up and call her blessed,' but wherever another has sat sorrowing or alone. Her tenderness has brightened days otherwise dark with the shadows of old griefs, and her sweet little verses or couplets, accompanying some dainty gift, have warmed hearts which loneliness had chilled." Of their children one tarried in the earthly home only a few years. Mrs. Packard, whose husband was the late Prof. Lewis R. Packard of Yale College, with her daughter share the Brooklyn home. Another daughter is the wife of Rev. Edward B. Coe, D. D., of the Collegiate Church in New York, and a third is the wife of Rev. Philip M. Washburn of Colorado Springs. The grandchildren in these homes are a constant source of comfort and joy to their grandparents, who already have celebrated their golden wedding.

Admirable as are his sermons, even more notable is his conduct of public worship. He enters the church and moves to his seat as one entering a sacred place. Not more reverently could the high priest have entered the holy of holies. His first words are low, addressing and adoring in humble awe the Holy One of Israel. He speaks in a perfectly natural voice, yet one hushed as in the presence of sovereign and celestial majesty. It is a time for worship. The hearts of the people are uplifted, as he approaches the throne of grace boldly, but with the boldness of the angels bowing before the Lamb, and of the seraphim veiling their faces. The congregation feel that they are on holy ground. Then is answered the petition Dr. Storrs so often utters, that "this may be to us none other but the house of God, and this the gate of heaven." It is not the wondrous flow of language, it is the spirit with which he addresses the Lord of lords and his adorable Son.

So all through the worship until the benediction. Never have I heard another pronounce the benediction as he does. It is not the formal announcement of the close of the service; it is not only part

of the worship, but it is the grandest moment of the hour. No matter how glorious and thrilling his discourse, his benediction rises higher. It is a benediction indeed. What wonder that the people pass out quietly at the close of the service, for the spirit of the benediction is still upon them.

Most of all the church loves the commun-

ion service. Dr. Storrs makes it so sacred and solemn, and yet so simple and joyous. Often, as on that first day of the week long ago, at the blessing and breaking of the bread, the hidden eyes are opened and they look into the face of the Saviour.

This reverent spirit does not draw pastor



DR. STORRS AT SIXTY-THREE.

and people away from each other, but brings them into a very tender fellowship. I never shall forget an incident that occurred the first Sunday I attended the Church of the Pilgrims. At its close a few went forward to greet him. With us was a little girl, one of the children of the church. As he was welcoming stranger and friend the little maiden stood near him, apparently unnoticed. Without saying anything he quietly bent over, took the fair, round face between his hands, and kissed her. Then he went on with his salutations, while the child stood contentedly by his side till her father had finished his conversation with Dr. Storrs.

Not soon can any one forget those Sabbath scenes when this man of God takes in his arms the little babes brought to the church and baptizes them into the name of the Father, and of the Son, and of the Holy Ghost. Sweeter almost even than this is the service held the first Sunday morning of each January, when he calls before him the baptized children of the church who have reached the age of seven. The little ones come eagerly up the aisles with radiant faces. Gathering them about the font where they were baptized he gives to each in the name of the church a beautiful Bible, a bouquet of flowers and a "holy kiss," and then offers in their behalf a fervent and tender prayer. Is it a wonder that members of the church moving to other places sometimes cannot be induced to change their church relations, lest their children should be deprived of this their spiritual birthright? Let me close by quoting Dr. Storrs's words about this service: "In not a few instances a child dying in faith and hope has wished the last words read in its hearing, or read by its coffin, to be read from its beloved 'church Bible.' I only wonder that the custom observed here for many years, and which will here be as permanent as the church, has not been elsewhere and widely adopted."

## Dr. Storrs as a Preacher.

By Rev. A. J. Lyman, D. D.

Any words of public tribute to a living leader, who is also a near neighbor and a revered and beloved personal friend, must of necessity maintain a certain delicacy of reserve. To no man now living in the ministry does the present writer owe so much as to Rev. Dr. Storrs. Coming to Brooklyn twenty-three years ago, a novice in his calling, he found in Dr. Storrs not only his nearest Congregational neighbor, but the wisest of counselors and a most constantly considerate friend, whose endowment of intellectual splendor only set in higher relief his patient and faithful kindness to a junior in the ministry.

From such a junior, therefore, any words concerning Dr. Storrs as a preacher which shall not seem conspicuously indelicate and obtrusive must be simple and loving words. Without critical parade or vain comparison of various homiletical styles and ideals, they must simply attest the universal acknowledgment of Dr. Storrs's supremacy in the field to which he has been appointed.

But we must use that word *appointed* in this instance with a distinguishing emphasis, for there grows upon any one who for a long series of years has at short range watched Dr. Storrs in the exercise of his calling a profound impression that the supreme Spirit which both kindles and consecrates human genius created and commissioned him to be exactly what he is, placed him where he is, adjusted his unique and resplendent gifts to a specific opportunity and demand. It is as though some far foreseeing "angel of the churches" had strung the ancestral bow for him and brought it brightened to his hand. It is true that a strenuous and patient self-culture, a valiant and silent fidelity to lofty ideals, have helped to unfold his powers, but those powers had only to unfold in order perfectly to match with their environment and their errand. This throws the entire estimate of Dr. Storrs's career into a more delicate and deeper scale, while it does not impair the sense of his own voluntary part in it. Dr. Storrs does not try to shine; he shines without trying. With him the spontaneous is the appropriate and the artistic, and this suggests not so much the dexterities of professional talent as the adequacy of a divine commission.

In Dr. Storrs many felicities blend. There is, for example, as has been suggested, a felicity of heredity. His roots are in the subsoil of the noblest New England Congregationalism, and he is heir both in name and in temper to its most lofty and finished ministerial traditions. Then, too, there is a felicity of environment. Coming from New England he came to a new New England in Brooklyn, where a "Church of the Pilgrims," one of the amplest, stanchest, grandest churches that Congregationalism ever gave to America, seemed founded to fit him, was ready to welcome him, furnished him with both arena and stimulus; near enough to the metropolis to share its mighty life, and yet far enough on its margin to escape its distracting temporalities. Here the New England granite could become incandescent without losing anything of its firmness. History has occasionally exhibited such a kindling of intellectual radiance at the point where the rigid and massive

faith of an older generation is brought within the blaze of new scenes and new times. Then there has been, also, the felicity of physique, of manner and voice, all matching with each other, and matching with him and with his royal church and its place in the city. Then, finally, we behold this crowning and magnificent felicity of five continuous decades of years in one pastoral relationship, a period blessed with almost uninterrupted health, regal with splendid toil, a history of silver mellowing into gold, where the affluence of power had time to attain its full fruition and a local

is the greatest master ever in the American pulpit of a style which since the days of Cicero has been one of the three or four greatest styles of spoken speech in the world—serious, stately, splendid, not without, however, a hint of humor and even gayety on the margin of it, bearing along all sorts of historic and literary treasure, and yet with a constant logical unity and momentum beneath, upon which these various enrichments fit as easily as the banners fit a marching army. Such a style has been likened to the sweep of a flowing river. But perhaps the branching and unfolding tree is the truer symbol—one of his own great New England elms, for instance, so old and graceful, lifted naturally from the soil, developing part from part, all whose structure strains toward the final volutes, if one may use a pedantic word; whose vital impulse incessantly ramifies, yet without losing its integrity, bent before all things upon symmetry, and insisting to its uttermost: tossing tip of blossoming spray that the unity shall dominate the variety.

One can imagine the amused and deprecatory smile with which Dr. Storrs himself would probably read such a sentence as this from his younger brother, but just now he is, as the politicians term it, "in the hands of his friends," and he must let them have their way and their "say."

Dr. Storrs, therefore, so representing the felicitous interplay of many forces in the past and present, becomes naturally our supreme orator of occasions. Indeed, among the many beauties of his speech, the supreme beauty is always his absolute appropriateness, the instinctive and unerring correspondence between his mind and the spirit of the hour, as though the occasion itself became the orator, so that what is most natural for him to say seems always the fittest thing to be said. "*Is enim est eloquens,*" writes Cicero, "*qui et humilia subtiliter, et magna graviter, et mediocria temperate potest dicere.*"

How such a mind and such a style will relate themselves to the function of preaching is a question whose answer is known of all men. What Dr. Storrs is as an orator he is as a preacher, foremost in his field and that field one of the greatest. He is not less a preacher than an orator, if any one cares to make the distinction. For the arena of the Christian preacher is so wide and grand that in it the loftiest oratorical style is as much at home as is the conversational simplicity of a Spurgeon or the dramatic passion of a Whitfield.

It is a mistake to fix upon this or that mode of speech as being specifically adapted to the presentation of that gospel which is the gospel of the Lord of the whole earth. St. Paul and St. John are together truer producers of the gospel and better preachers of it than two St. Johns or two St. Pauls. In preaching the simple homily is legitimate and appropriate, the shortest Saxon, the evangelist's breathless appeal, stories like Guthrie's, the terrific anathema of Knox, or the "*dona lachrymarum*" of which the old fathers spoke; but so also appropriate is the richest toned and stateliest rhythm of eloquence. The wide learning, secular as well as sacred, arranged in order, held in perfect remembrance and lit by a



THE CHURCH OF THE PILGRIMS.

pulpit could become a throne of national influence and renown.

Dr. Storrs's style, therefore, is in part the natural product of these blebbing felicities, as it is also the product of diligent study and endeavor. His style is himself. It could not be different from what it is without insincerity. Its symmetry and rhythm of intellectual order and grace, its instant co-ordination of many details in a just perspective, as well as its recurrent flash of illustrative fire, are as inevitable, though unconscious to himself, in a chance conversation or a casual letter as in the formal oration. It is therefore shallow judgment to call Dr. Storrs a "rhetorician" of whatever distinction, for this word suggests something artificial and assumed, and in his style there is nothing artificial or assumed. No man has been truer to himself, the self God meant him to be. His style is simply the processional of his entire manhood.

This, at least, may be said without any approach to effusive eulogy that Dr. Storrs



kind of vital glow—the march of an argument which summons all precedent and illumines by all example—a sense of distinction in metaphor which recalls the splendor of Burke, a genius for assonance and cadence in diction and ideas as well, imparting to spoken speech the moving beauty and the thrill of music—all this fused in the fervor of a supreme conviction and urged with the ultimate stroke of the roused will, proclaiming the truth of the centuries, the truth of God—this style of speech also finds its largest and most congenial field in the preaching of Christ's gospel. And this is why Dr. Storrs holds, in one of the very noblest forms of utterance known in these Christian centuries, the supreme place in the American pulpit.

It is easy, of course, to say that the method of such a preacher is not the best model for a man who is altogether different from him; that it is not, perhaps, the most "taking" style with the average crowd; that it is not best adapted to a mere pulpit performer's "lightning changes." It is not the best style to air novelties in, or in which to attack institutions, or expound heresies, or push an erratic propaganda. One may even very freely admit that it is not the best style for the camp meeting or the college classroom; certainly not the best vehicle of expression for the random archery of current speculation or the critical *persiflage* of the hour. That is all true, but you might as well say that the organ is not the best instrument for a drum corps or a dance hall. A man cannot be at once Milton and Montaigne. The sweep of an eagle's flight does not suit the capricious zigzag of a humming bird. The humming bird has its place, and Dr. Storrs has his, and the glory and value of his life is in the fact that he has so completely and nobly been exactly what nature and grace intended him to be.

For Dr. Storrs has preached the irenic Christian faith, the central and constant faith of the Christian ages. While not called to be a pioneer in the side issues of theological speculation, his influence has never been theologically reactionary. He has dwelt upon what is permanent and perennial. He has lifted up Christ in the light of all the ages and of this age as well. The glow at the center of his ministry is the glory of the Son of God. He has not cared much for polemics or for provincialisms, whether "old school" or "new school." He has been enamored of the majesty, the variety, the beauty of the great main scroll of Christian revelation. To set this forth has been the constant passion of all his royal powers. Writer, orator, public leader, he has yet always been, and is first and foremost, a preacher. His temper has been conservative without being illiberal. He has illustrated that most glorious part of the past which deserves to remain, while on the other hand he has kept himself in sympathy with the soundest part of modern progress. What is the most striking thing in Dr. Storrs is this just balance of his mind. Eager students of modern ideas are not repelled by him, while the veterans hear in his speech also the trumpets of ancient days.

He comes to the close of this extraordinary half-century of ministry with his magnificent force not yet abated, one of the glories of our land and of the church, having been "faithful to that committed to his charge," always true to himself and to his

intellectual and Christian mission in his time, and so winning from two generations of his countrymen and his associates in the ministry their admiring confidence and affectionate honor.

### RALLY FOR THE ARMENIAN ORPHANS.

BY REV. CYRUS HAMLIN, D. D.

No more pressing cry of humanity for help can now be heard from any part of the world than the present appeal from Turkey. The number of houseless people whose breadwinners have been murdered and their houses "looted" and destroyed is estimated at three to four hundred thousand. They are looking forward with terror to the approach of winter. The suffering children can in part be saved. So many as can be gathered into orphanages will exchange the miserable damp dug-out, hunger, rags and filth and hopeless despair for a Christian home, striving for a Christian and useful life.

Mrs. Clara Lee of Marash is opening an orphanage for fifty girls for which money has been received from Germany, with promise of repeating it annually. Fifty hardly makes a visible diminution of the number of the sufferers. And then the boys are left in this unrelieved misery.

In the city of Malatia, where 1,500 men were killed, the number of orphans is 1,883 by careful count. If 75,000 men have been massacred, there must be at least 100,000 orphans. Here is a call for Christian benevolence to achieve one of its noblest works. If it cannot save the whole, it can save as many as it pleases. There are two very encouraging considerations:

1. There are many excellent Armenian women who have been educated in missionary seminaries who are now in great destitution and would be delighted to be employed to do the work and teaching in an orphanage.

2. The expense per scholar would be low. No plans have yet been sent, but a dollar a month would be enough for board and clothing. It is a rescue work and the style of living would be rescue style—cleanly, healthy, comfortable. "Blessed is the man, the woman, the child that considereth the poor." Let Christian benevolence arise and show the world what she can do.

Lexington, Oct. 3.

### MORE ABOUT THE QUESTION OF COMITY.

In *The Congregationalist* of Oct. 22 there was published a letter of Rev. R. M. Tunnell, who, professing to raise "a question of comity," designed beyond doubt a vigorous assault upon Fairmount College. Its effect, however, was so fully negated by the quotations, which the editors were fortunately able to make from some of his former communications pleading for the endowment of the institution as a college, that no reader will likely be influenced by his recent fulminations. "The points at issue" raised by the editorial comments upon his article merit general notice, and no officer of the Education Society has doubted that they would be presented for discussion sooner or later.

Assuming that the editorial reference to "schemes to build small colleges with gifts from the East in order to increase the local values of land" was in no sense directed against the officers of the Education Society or Fairmount College, we believe *The Congregationalist* voiced the universal sentiment of what should be, and practically has been, the general policy of the Education Society. In the first place it may be said that the directors and secretaries affirm, with more emphasis even than formerly, that, as a rule, only one college in a State should be fostered by Congregational benevolence. But it should

not be forgotten that the Education Society never "plants" institutions, collegiate or academic, and does not even always aid the needy institutions which are planted under Congregational auspices, inasmuch as merely local or State considerations sometimes determine the approval of a Western institution by an association of churches. Recently the society declined to indorse or aid a second college in Nebraska commended by its State association; and within this calendar year the same action was taken by the directors in reference to the second college in South Dakota, whose application for assistance had been unanimously approved by the State association. An unvarying application of the rule of "only one college in a State" would in years gone by have excluded from the society's list such worthy colleges as Illinois, Ripon, Marietta, Oberlin and Drury. There will doubtless be an occasional departure from the general policy of the society in the future, for a rule that may be "wise" for the Congregational interests of Wyoming or North Dakota might be very unwise if made effective in California or Washington. The directors of the Education Society must have discretion as each new case or condition presents itself, and in the resolutions recognizing Fairmount as a college they expressly declared it to be an exceptional case.

In reference to the other point at issue, there can be but one general opinion. The society should not and does not admit to its list any institution not first approved by the churches of the vicinage or State. The institution (formerly called Fairmount Institute, now Fairmount College) always had the indorsement of the local and State associations, and still has—the latter not yet having considered the question of its becoming a college. The approval of the institution at the last annual meeting of the State association in May was not withheld, though it was known that a Freshman Class had been organized the previous year. The directors of the society realized the delicacy of approving the institution as a college, though, without intending any disregard of the courtesy due the State association, they felt justified by all the circumstances in not waiting for its special action upon what should be the rank of the institution.

Its location in the commercial metropolis of south-western Kansas, which Mr. Tunnell described as a "graveyard of institutions," gives it special merit and claim to Christian benevolence as the one college which has survived, and its phenomenal growth is an unanswerable testimony in its favor. That it is not a rival, and will not be, of Washburn College may be judged from a letter written by Mr. George M. Herrick when Western secretary of the Education Society, but now president of Washburn College, in which he said: "There are strong arguments for making a college there. Washburn is not covering that field, and should not object if an institution is established there which will do the work. It is very improbable that Washburn can ever get many students or any financial aid from that region."

FRANK L. FERGUSON,  
Field Secretary.

At the recent meeting of the Congregational Union of England and Wales a letter was formulated replying to one received from the Bishop of Peterborough, who has just been appointed Dr. Temple's successor as Bishop of London. In the reply the title "your lordship" occurred five times. A delegate questioned whether it was not somewhat inconsistent for Nonconformists to thus recognize the title of the Anglican prelate. Prin. A. M. Fairbairn of Mansfield College immediately arose and said, "Might I suggest that courtesy ought to be met with courtesy. It ill becomes us, as Christian gentlemen, to use any language save the language which is universally recognized. We compromise nothing by so doing."

## The Conversation Corner.

**N**OW that we have disposed of the vacation photographs we are ready for those historical subjects, one being the *Frigate Constitution*. As she was the most famous ship of our early navy, we are glad to have in a compact form the principal facts about her career. This letter was written from a favorable place—close to the Kittery Navy Yard, where the old frigate is kept, and where evidently Harry spent his summer vacation. He sent also the photograph here given.

"OLD IRONSIDES."

The Constitution was built where the Constitution Wharf in Boston now stands in 1797. The first commander was Captain Nicholson, and her second commander was Captain Preble, who took her to the Mediterranean Sea in 1803 and fought bravely during the Tripolitan War. She was next engaged in the War of 1812 with England. While under the command of Captain Hull she sailed out of the harbor of Annapolis on a cruise, and came unexpectedly upon several British war vessels; as she could not fight them all, she got away by good seamanship.

Her most important engagement was with the *Guerriere*, and after a hard time she left it a wreck. After this she cruised in the Pacific Ocean, commanded by Captain Bainbridge; she met with the *Joya* and soon got her to surrender after a hard fight. In 1814 she sailed from Boston and cruised near the Cape de Verd Islands. She captured two British frigates and sailed them into port, but British vessels recaptured one of the prizes.

In 1876 she was repaired in Philadelphia and exhibited at the Centennial there. In 1882 she was brought to Portsmouth to be used as a receiving ship. She wasn't used for that purpose long and was then taken to the

Kittery Navy Yard, and is visited by a great many people. There has been some talk about sending her to Washington.

The Constitution is very high and has many decks. She carried forty-four guns. Most all her staterooms are at the back where the officers sleep, and the sailors sleep in the forecabin in bunks or hammocks. Four men are engaged in steering her sometimes. There is a kind of double rudder wheel. Most all her rigging has now been taken down. She has been carefully roofed over to protect her. All her guns have been taken off. Inside she has two mottos. One is, "A Kearsarge Welcome," and the other is, "Don't give up the ship." When she was in service she was painted black, but now she is painted a kind of a salmon color.

O. W. Holmes wrote a poem on the Constitution and called it "Old Ironsides." She ought to be kept in good order for doing so much for her country.

*New Castle, N. H.*

HARRY T.

In addition to the facts which Harry has carefully collected, you ought to read the full story of the achievements of this noted ship. The clumsy looking old hulk, patched up and roofed over, lying idly at the wharf, will then become a magnificent frigate, under full spread of canvas, manned by four or five hundred New England sailors, making her remarkable escape from a whole British squadron, or conquering the great British war ships *Guerriere* and *Java*. With such brave defenders on the sea, the young nation felt safe from foreign invasion, and the people almost idolized "Old Ironsides," giving her most enthusiastic receptions whenever she appeared in our home ports.

While in Charlestown Navy Yard in 1830 orders were issued from the Navy Department to have her destroyed as unseaworthy

and useless. A young man in Cambridge, barely twenty-one years old, saw the announcement, and was so aroused by it that he wrote with a lead pencil on a scrap of paper his protest in verse and sent it to the *Boston Advertiser*.

Ay, tear her tattered ensign down,  
Long has it waved on high,  
And many an eye has danced to see  
That banner in the sky!

Holmes's verses saved the Constitution—as for many years afterwards they fired the patriotism of the schoolboys who spoke or heard them spoken from the platform of the academy or district school. The ship was rebuilt at Charlestown in 1834. This was in the administration of General Jackson, as you will see by our recent list of presidents in the *Corner Scrap-book*, and an incident occurred which occasioned a great sensation at the time. "To the victors belong the spoils" was the Jacksonian motto, so it was natural that a bust of Jackson should be carved and put in place as the figurehead of the old ship. Political feeling ran very high then in Boston—as sometimes nowadays. The people were indignant, and on the night before July 4, which was very dark and rainy, a Boston shipmaster

dropped down the tide in a rowboat, secured it under the bows of the ship, sawed off the head of "Old Hickory," put it in a sack and silently floated away, though a sentry was all the while pacing the

deck over his head. The ship was taken to New York and another image of General Jackson put in its place—I wish Harry had said whether it is the figurehead still. Thirty years afterwards the adventurous captain was alive, and printed on his address card the device of a hand saw, with the legend, "I came, I saw, I conquered."

I have read in a history that a beautiful coach was built of wood from the old Constitution at Amherst, Mass., in 1836—what ever became of that? I have a letter from Willie T., a Boston Corner boy, saying that his great-great-grandfather was a master blacksmith in the Charlestown Navy Yard, and gloried in the fact that he drove the first bolt in her staunch timbers.

But "peace hath her victories" far greater than those of war. When we think it over, which is more glorious, the awful battle at sea, in which half a thousand of men on one ship are struggling with terrible rage and cruelty to maim or murder the men upon another ship—men of one race and speech—or, as in our time, to have a plan of arbitration, so that Englishmen and Americans may never fight each other again? No triumphs of war can compare with the victories celebrated in Tremont Temple a few days ago, victories of missionaries and martyrs in the cause of blessing the poor of every race—black men, red men, Chinamen, "poor whites." Two little incidents in the "patriotic meetings" at Faneuil Hall that week had more meaning for humanity than a dozen battles: one

was when the Jubilee Negro Singers were so much moved in singing "Mine eyes have seen the glory of the coming of the Lord" that they could not restrain their tears, the other when the great audience said *Aye* to Edward Everett Hale's resolution in favor of the free admission of Armenian exiles to our country. Before you will have read this you have doubtless seen another victory of peace—the settlement of great national questions by ballots rather than by bullets!

*Mr. Martin*

### CORNER SCRAP-BOOK.

**Queen Victoria's Long Reign.** Of course you noticed in the papers not long ago that the English people, on a given day, were pouring in their congratulations upon their Queen because her reign had then reached in duration that of any previous sovereign. Did you look it up in your histories, so as to understand it fully? Her grandfather, George III., took the throne, Oct. 10, 1760. He died Jan. 29, 1820, his full reign having covered fifty-nine years, three months and four days. Victoria began to reign June 20, 1837, so that on Sept. 23, 1896, her reign was equally long with his. In reality, it far exceeded that of George III., who was insane the last nine years of his life, and king only in name. Should she live until next June, her sixtieth anniversary will doubtless be celebrated with great pomp, and we in America shall join heartily with her own subjects in shouting, *Long live the Queen!*

**List of British Monarchs.** I think I will add for insertion in your Scrap-book, a list of all Victoria's predecessors from William the Conqueror, with date of accession, age, and length of reign.

1. William I. (the Conqueror),	1066	39	21
2. William II. (Rufus),	1087	31	13
3. Henry I. (Beauclerc),	1100	32	35
4. Stephen,	1135	30	19
5. Henry II.,	1134	21	35
6. Richard I. (Cœur de Lion),	1189	32	10
7. John,	1199	33	17
8. Henry III.,	1216	9	26
9. Edward I. (Longshanks),	1272	33	35
10. Edward II.,	1307	23	20
11. Edward III.,	1327	15	50
12. Richard II.,	1377	11	22
13. Henry IV.,	1399	33	14
14. Henry V.,	1413	25	9
15. Henry VI.,	1422	1	39
16. Edward IV.,	1461	20	22
17. Edward V.,	1483	12	—
18. Richard III.,	1483	31	2
19. Henry VII.,	1485	39	24
20. Henry VIII.,	1509	18	38
21. Edward VI.,	1547	10	6
22. Mary,	1553	37	5
23. Elizabeth,	1558	25	45
24. James I.,	1603	37	22
25. Charles I.,	1625	25	24
26. Oliver Cromwell (Protector),	1653	54	5
27. Charles II.,	1660	30	25
28. James II.,	1685	52	4
29. William III. (and Mary),	1689	30	12
30. Anne,	1702	38	12
31. George I.,	1714	54	13
32. George II.,	1727	44	33
33. George III.,	1760	22	39
34. George IV.,	1820	58	10
35. William IV.,	1830	65	7
36. Victoria,	1837	18	—

**Remarks.** What do you think of the royal system as compared with our form of government? Are there not advantages in such a long reign as that of Victoria? Does not the long preparation of the prince who is to succeed to the throne specially fit him for his office? On the other hand, the people have no part in the choice of the ruler, who sometimes may chance to be entirely unfit for the place, not only in character and ability, but in age. Some thought that Mr. Bryan was almost too young to be a candidate [that is no objection, Mr. M., he'll be a good deal older before he is elected.—D. F.]; what would they say of a ruler two months old, like Henry VI., or ten years old, like Edward VI., or even like good Queen Victoria, who was only eighteen years old when crowned? [If you ask me, I would say that I see no objection to a young lady eighteen years old, if otherwise qualified to rule over men.—D. F.] This whole subject is worth thinking over carefully.

*L. N. M.*



## The Sunday School

LESSON FOR NOV. 22.

Prov. 3: 1-17.

### REWARDS OF OBEDIENCE.

BY REV. A. E. DUNNING, D. D.

Last Sunday our theme was God's blessing on Solomon. These verses from the book of Proverbs mention and explain blessings which God gives and the ways in which they are gained. We are here shown:

I. *The relations between righteousness and happiness* [vs. 1-10]. On the one side are placed the rules of life which secure the highest blessing. They are these:

1. Keep God's commandments [v. 1]. Read his word. Know it by heart. Commit it to memory and understand it by practice. This is old and oft-repeated counsel. See Deut. 6: 6-9; Josh. 1: 8, and with your reference Bible find other counsels of the same kind. This is the comprehensive command, of which those that follow are parts.

2. Cling to mercy and truth [v. 3]. The first is the law of kindness, the second is the law of sincerity. See the best in others and honor them for it. Sympathize with them in their trials. Show them the best in you. Be kind, and make your kindness always honest. Let this be your habit.

3. Trust in God [vs. 5, 6]. Hold to the conviction that he is infinitely good and that he loves you. Don't let any of your own reasoning shake your confidence in him. Let your trust be whole-souled. Recognize his hand in all the events of your life.

4. Be obedient [v. 7]. Never let your opinion of yourself lead you to self-conceit. Stand in awe before God and withdraw from every evil suggestion.

5. Give generously [v. 9]. Give simply to please God. Give to promote the welfare of your fellowmen. Give systematically. Whenever you receive anything as the fruit of your labor, set apart some definite portion of it thus to be given away.

Keeping these rules will promote:

1. Long life [v. 2]. These laws are good for the body. They are "health to thy navel and marrow to thy bones."

2. Peace of mind. Keeping God's commands insures an untroubled conscience, an even temper, fearlessness before the unknown future. A faithful minister in severe sickness was asked if he feared to die. "I care not," he said; "for if I depart I shall be with God, and if I stay he will be with me."

3. Favor with God and man [v. 4]. That is not withheld from upright men who obey divine laws and are unselfishly interested in the welfare of others. They are the trusted men in the community.

4. Assurance of divine direction [v. 6]. Those who habitually pray with a good conscience do not doubt that God hears and guides them. Their interests, even in the smallest affairs, are his also, and they delight to seek his guidance in all things.

5. A good income [v. 10]. Wise spending of money surely tends to increase it. There are abundant testimonies of prosperous men that the use of a fixed part of their income for benevolent purposes has not only added to their enjoyment, but has increased their means. We do not know of one who has suffered through so doing.

With all this we may not affirm that a good man is always happy or free from burdens. But we are assured that God orders his life for good. Thus we are led to consider:

II. *The use of suffering* [vs. 11, 12]. Only by enduring hardness do we become good soldiers. To see the divine hand of love in the trials of life and to be drawn by them closer to our Father is to master them. Through discipline men discover the meaning of sorship, and sons of God find what blessing he bestows in chastening. Paul had a great trial. He prayed earnestly for its removal. It was not removed; but he was taught its effect in strengthening his character, subduing his pride and increasing his influence with

men. Then that "messenger of Satan to buffet" him became a delight. "Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." Trials are God's school, and happy are they who attend it as a privilege and learn its noblest lessons.

III. *The possession of wisdom* [vs. 13-17]. We ought to learn:

1. What it is. It is knowing the will of God and doing it. That is the noble life. It means fidelity to duty, honesty of soul, a heart and mind fearlessly open to God, with filial trust in him. Can silver and gold be compared with character? The poorest man who can be trusted is worth far more to the world than the richest man who cannot be trusted. What are rubies, as compared with the life which reflects Christ to men?

2. What wisdom produces. It multiplies itself in noble lives. Can there be a finer tribute than that which Thomas Hughes pays to his teacher, Thomas Arnold, when he says that the distinguishing characteristic of Rugby boys was their hearty Christian spirit, which they owed to Arnold's teaching and example—above all, to his unwearied zeal in creating "moral thoughtfulness" in every boy with whom he came in contact? "He taught us that life is a whole, made up of actions and thoughts and longings, great and small, noble and ignoble. Therefore the only true wisdom for boy or man is to bring the whole life into obedience to him whose world we live in and who has purchased us with his blood." Such men, who know wisdom, produce upright communities and a strong nation.

3. How wisdom is enjoyed. The wise life is the happy life—an experience of pleasant ways and peaceful paths. There is no shame in memory, no fear from scrutinizing eyes, no shrinking from the future to those who walk in wisdom's ways. She is like the tree of life in the garden of Eden from which sin was ever enticing away the man and the woman, but to which, till they abandoned it, they might always return and satisfy their hunger. Happy is the man whose aims and doings are the same as God's. Jesus could express the perfectness of his life in no clearer language than this: "Whosoever things the Father doeth, these the Son also doeth in like manner."

4. How wisdom is kept. Only by keeping the thoughts fixed on what is right do men live aright. Evil passions are kept out of the soul only by holy passions. To the empty and swept house from which evil spirits have been banished worse spirits return. "Give me a great thought," said Goethe, "that I may live on it." Read good books, live in the company of pure souls, give yourselves to lift up other lives, and wisdom will not forsake you. Above all, keep before your eyes the vision of Christ as he lived among men from his first human birth to his crucifixion. Love him and grow like him. That gives beauty—life to the soul and grace to the neck. That gives steadiness and security, whatever storms surround us. "Some of you shall they cause to be put to death, and ye shall be hated of all men for my name's sake, and not a hair of your head shall perish." That gives the true rest. "Thou shalt lie down and thy sleep shall be sweet." "My peace I give unto you."

The book of Proverbs nowhere directly holds out hope of a future life as a reward for righteousness. Everywhere the right life is described as its own reward. But Christ has brought to us "life and incorruption through the gospel." We know that the wrong life chosen sinks the soul into unending despair, which cannot escape from its own degradation as an outcast from God. We know that the right life is forever in fellowship with him, enjoying his blessedness.

If the day of Christ is to be marked by the growth of Christian knowledge, it must be a day of prayer.—W. Robertson Nicol.

## Everybody Knows

that carelessness, chemicals and common soaps make combination in the laundry which is simply fatal to shirts, collars, cuffs and other linen, and more people are finding out every day that by the modern methods of washing clothes, the **sunlight** methods, and

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## PROGRESS OF THE KINGDOM.

## OUR OWN WORK.

**Mexican Christians in Conference.** It seems strange to read of a conference of Congregational churches and congregations in bigoted, priest-ridden Mexico, yet the representative Christians of southern Chihuahua held their second meeting this fall in Las Cuevas. Mr. Olds reports that, although fifteen miles away from Parral, the attendance was good and the interest intense. The delegates, representing nine congregations, came in carts and on burros, horseback and afoot, two men traveling 200 miles over the mountains to be present. The most noteworthy feature of the convention was the prominent part taken by the young men from the El Paso Training School, seven of whom were present, three of them being in charge of churches in the district. From the one who was moderator of the convention to the youngest student all seven did credit to their school. They were at home with the language and understood their own people, which qualifications, together with their intellectual and spiritual training, made it possible for them to convince and inspire as Americans could not have done. At an evening meeting in the commodious Las Cuevas chapel 175 persons gathered, some of them to listen to the gospel message for the first time. Mr. Olds writes: "Such a congregation had never before been seen in Las Cuevas, and indeed superstition and fanaticism would have made such a thing impossible a few years ago. But now, instead of interruption and insult, there was respectful and earnest attention."

**Congregationalism in Texas.** Not long ago we called attention to the remarkable home missionary work which a brave, enterprising New England woman—a lineal descendant of Peregrine White—is doing in the pine woods of East Texas. She started a Sunday school first, then a praise service which was merged into a preaching service at which she herself officiated, reading the sermons of eminent preachers, and finally a C. E. Society. *The Home Missionary* for November contains a bright, interesting letter from this loyal Congregationalist, who says she is very lonesome and often wonders why she was selected to be a denominational object lesson for East Texas. There is no Congregational church nearer than eighteen miles, and only seventeen in the State, some of them without pastors. With regard to the outlook for the organization of a church in her own community of Pine Valley, she writes with anxiety: "Six months ago the way to a church and definite work seemed open. Now, because of the hard times, we expect to have to shut down our mill. We cannot sell the five and a half millions of lumber on hand. Shutting down means keeping perhaps twenty men, and scattering the 150 others that we seem to have had a hold upon. So far as Sunday services go we are doing fairly well, but we need a resident pastor and his wife. People in this country are 'preached at' too much. No pastoral work is being done. What Congregationalists need in Texas is recognition. Now Texas is moving forward rapidly and some day the older States will be proud of her acquaintance."

## THE WORLD AROUND.

**Medieval Darkness in the Philippine Islands.** Roman Catholic monks of the Dominican Order are said to be largely responsible for the rebellion in the Philippine Islands. Certainly the exactions of the Spanish priests, added to the oppressive system of government, have proved unbearable to the Malays, the *Mestizos*, or half-breeds, and the natives. In the matter of intolerable taxation the poor islanders might sympathize with the Armenians, for the Spanish Government, backed by the Roman Catholic Church, has made extortionate demands upon farmers and merchants. Everything on the farm of the small native cultivator has been taxed; every bit of

produce that came to Manila has been made to furnish its tribute to the civil government and again to the priests. There are no Protestant missions on the islands, and Dominican friars have full sway, not only in religious matters, but in political affairs as well. In the country districts the *cure* is the fountain head of all government. He overrides the civil magistrate whenever he sees fit, wielding his power, not for the welfare of the people, but in order to add to the wealth and political importance of his order. In short, the friars in the Philippine Islands are repeating the offenses for which they were secularized in Spain. The shocking tales of the savagery which characterize the rebellion does not speak well for the type of civilization and Christianity which Spain has introduced.

**The New China.** Those who heard or read the speech of Mr. E. B. Drew at the recent dinner of the Commercial Club in Boston could not but be impressed by his hopeful outlook in regard to China's development and progress. Mr. Drew, who is commissioner of customs in China and was in charge of the arrangements for the recent visit of Li Hung Chang to the United States, has lived for thirty years in the Celestial Empire and knows whereof he speaks. Naturally China's progress in the commercial world was the chief topic of his address. In the growing importance of the "modern European city" of Shanghai, which is already one of the chief commercial centers of the world; in the awakening and elevating influence of the numerous bodies of resident foreigners; in the progressive spirit of the Chinese merchants; in the multiplication of railroads, the working of coal and iron mines and the prospect during next year of sixteen cotton spinning and weaving mills, Mr. Drew sees hopeful indications of China's future. It is interesting to note his estimate of the missionary opportunity in connection with his remarks on the influence of foreigners: "While foreign merchants may reside at some thirty indicated points in China for purposes of business, the European and American missionaries, Protestant and Roman Catholic, enjoy still wider facilities for influencing the Chinese people. They are permitted by treaty to reside at any point throughout the entire empire, and to open schools, churches, hospitals, dispensaries, etc. It needs but little reflection to perceive what must be the effect of the missionary influence, as years go on, upon the people of China."

## PEN AND SCISSORS.

The receipts for the C. H. M. S. for the first six months of its financial year are smaller by \$75,000 than for the corresponding period in 1895.

On the first anniversary of the massacre of eleven missionaries at Ku-cheng, China, a beautiful white marble monument was unveiled. This was erected by means of contributions from the 1,800 foreigners residing in China.

An illustration of the rapidity with which the interior of Africa is opening to the world is the recent transmission of a telegram from Blantyre in the Shire district, Central Africa, to a missionary secretary in Edinburgh in about three hours.

The Canadian Presbyterian Foreign Mission Board officials have just heard from Formosa that much damage has been done to their mission property there by the Japanese soldiers, who occupy the churches, insult the missionaries and disturb the congregations needlessly; and from Japan come reports that the outlook for the Board's mission work there is not as bright as it was before the war.

Boston, Revere, Fall River, Lynn, Worcester and other New England towns have received parties of Armenian refugees and are providing for them through the agency of the W. C. T. U. The Salvation Army, representatives of which were on hand in Mar-

cellies and in New York, has also proved a friend in need. It will be remembered that one of the most popular figures in the army, known as "Joe, the Turk," is an Armenian. He acts as interpreter in the present emergency.

## Y. P. E. O. E.

## PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Nov. 22-28. Some Blessings often Forgotten. Ps. 104: 1-35.*

We are never too prone to realize and acknowledge our blessings. We take them as a matter of course, not as the expression of human and divine love and care. A child grows up with all the advantages of a good home, excellent educational privileges and congenial society, but how infrequently he stops, either in childhood or youth or early manhood, to consider seriously the parental thought, foresight, patience and self-denial which have secured for him these advantages. He somehow comes to think that they belong to him by right, just as to many irresponsible men of maturer years with whom the conclusion of the whole matter seems to be "the world owes me a living."

If human gratitude is often lacking, still more infrequent are the tributes of praise to God for his manifold kindnesses. We grow up as children in his world, with his sky above our heads, with the solid earth stretching out before us and stored and adorned with beautiful and useful things. We are set in the midst of God's gracious providences which bear us along from one experience to another. We are brought in contact with numerous sources of refreshment and inspiration for life, and yet how little of genuine and constant thanksgiving ascends to the God and Father of us all, who gives us richly all things to enjoy, who hath made everything beautiful in its season and who is over all blessed forever.

It sometimes happens that God uses apparently harsh methods to bring us up to a sharp realization of what we have had from his liberal hand. He prostrates us on sickbeds, and then we realize what a boon is health. He takes away a friendship, and then we see how barren is life without it. He substitutes for an environment of ease and comfort one of humdrum and struggle, and then we understand how exceptional and favored is that life which moves constantly along a path strewn with roses. At such seasons as these God's forgotten blessings come into view. Well for us if we can see them before they become not merely lost sight of but altogether passed.

Even if we try to cherish, day by day, a sense of God's goodness, and to keep before us the great and most evident mercies along our way, it is probable that diligent search would reveal still other reasons for gratitude. Nearly every one has in his own temperament something for which he ought to give special thanks. It may be capacity to enjoy the most exquisite music or the noblest triumphs of the brush and chisel. It may be an inherited streak of humor which permits him to see the comical side of daily life and to find in it some succor from care. It may be an accumulated fund of good nature whereby our own burdens are lightened and it becomes easier for other people to live with us. Turn the X rays upon your personal characteristics and upon your daily surroundings, and let what they reveal stir your heart to thankfulness. And remember always that a sense of the nearness and love of God is the only inexhaustible fountain of gratitude.

## THE CHURCH PRAYER MEETING.

*Topic, Nov. 15-21. Job's Trials and Ours. Job 23: 1-12; Jas. 5: 7-16.*

Have we greater knowledge of God than Job? How can we exercise patience in trial? What is our duty toward others in trouble?

(See prayer meeting editorial.)



## Literature

SIR GEORGE TRESSADY.

This is more an actual story and less a treatise in the form of a novel than either of Mrs. Humphry Ward's earlier important productions. It has neither a theological motive, like that of Robert Elsmere, nor a sociological, like that of Marcella. Her ideas as to the best methods of bridging the gap between the rich and the poor are made prominent and constitute a distinct feature of the work, but they do not dominate it. Nor is it a love story of the ordinary type, although love determines its form and supplies much of its interest. But it is one-sided love, love unreturned and hopeless and therefore productive of many perplexing situations.

Marcella reappears as Lady Maxwell, and really is the leading character. The strength of the book lies in its generally consistent and always charming portrayal of her unique and difficult personality. Sir George Tressady himself is a somewhat minor creation. The narrative describes his unhappy marriage, the growth of his attachment to Marcella, her devoted loyalty to her husband and their united, generous and hearty efforts to preserve a mutually honorable and helpful friendship with Sir George, and to improve his faulty wife into a fit companion for him, and his own tragic death.

The author's delineations of personality are remarkably vivid and impressive and several of the subordinate characters are almost as distinctly remembered as the chief actors. The work illustrates authorship of the most conscientious sort. Some features of the plot strike one as unnatural and ill-judged, e. g., the appeal of Marcella and her husband to Tressady to go to France after Ancoats, but down to its minutest detail the story has been planned and written with a care not often exhibited in such literature. If one does not always feel that the author was inspired to write, one never is doubtful of her masterly ability or her high ideal.

A striking feature of the work is its succession of political pictures. A parliamentary election and the contest within Parliament itself over a stoutly fought bill, for instance, are described with a minuteness and a realism which evidently are the fruits of studies from life, and readers familiar with recent English political history probably will think that they can guess closely at some of the originals of these portraits. Labor disputes also come in for equally photographic treatment. Mrs. Ward is very successful in mastering and handling such subjects as these. And they afford a background against which certain strongly contrasted types of character stand out strikingly.

The novel probably will be discussed in an unusual degree. People will differ as to the naturalness, the wisdom or the consequences of this or that feeling or action in its pages. But all will agree that it must more than maintain Mrs. Ward's honorable and fairly-won reputation as a writer. [Macmillan Co. \$2.00.]

## RELIGIOUS.

Here is another volume from that prolific writer, Rev. J. R. Miller, D.D. *Things to Live For* [T. Y. Crowell & Co. \$1.00] is its title, and its twenty-four chapters are full of wise and diversified spiritual counsel. Without ever rising to great heights, the author succeeds in inspiring the reader, and his

practical and eminently sensible piety qualifies the book to do important service. Many different departments of Christian experience are discussed, and the reader will find something for almost every mood. It is a thoroughly excellent little volume.—The rhetorical quality of *Better Things for Sons of God* [Eaton & Mains. 75 cents], by G. T. Lemon, will prejudice some readers against it, but will attract others. It is almost fanciful at times, yet it leaves an impression of positiveness and helpfulness. Some people will find it uncommonly stimulating and all Christian readers will glean from it a great deal of interest and value.

Rev. G. J. Jones's volume of Sabbath evening addresses, entitled *The American Church* [Dean, Warters & Gaut. 50 cents], contains examples of the ordinary pulpit work of the author, which reveal him as an earnest, practical and effective preacher, but which contain no special striking feature. Such sermons do admirable service, even though they are not examples of the highest order of preaching.—*The Development of Doctrine in the Epistles* [American Baptist Publication Society. 50 cents], by Prof. C. R. Henderson, D.D., is the eighth of the series of Bible Handbooks for Young People. It is apparently intended for use as a text-book for Bible class study. It is hardly more than an outline, but it is clear, logical and suited to all classes of scholars. Of course the subject of baptism is treated from the point of view of the author's denomination, but in general the book is adapted to be used by all evangelical Christians.—*Good Cheer for a Year* [E. P. Dutton & Co. \$1.25] contains selections from the writings of the late Bishop Phillips Brooks, made by W. M. L. Jay. Accompanying these are selections of verse and appropriate texts of Scripture. The plan of the book is familiar and it ranks among the better specimens of its class.

The Goodenough & Woglom Co. of New York have issued a select list of *Appropriate Books for Sunday School Use*, containing, it is said, reviews of over 800 volumes, which have been examined and accepted by the literary committee of the Sunday School Library Bulletin. All who are interested in selecting books for the Sunday school library may find some help in examining this list.—*The Modern Readers' Bible* [Macmillan Co. 50 cents], edited by Prof. R. G. Moulton of Oxford University, now contains nine volumes, the latest of which is *The Judges*. The series is printed in an exceedingly neat and compact volume, the text of the Revised Version with some marginal alternatives has been followed and a few notes have been added.—The seventh bound volume of the *Expository Times* [Charles Scribner's Sons. Imported. \$2.50] is out in the usual admirable form. The quality of the publication is too well known to need comment. In its present shape it makes a handsome and useful book.—A life of Christ for little folks entitled *Gentle Jesus* [Thomas Whittaker. \$1.25] has been prepared by Helen E. Jackson. It is for the younger children and its simple nature and entertaining style adapt it admirably to accomplish its purpose. It is illustrated freely and well. It will become a household favorite in many families and will be helpful in making Sunday afternoon enjoyable.

## STORIES.

Martin J. Pritchard is the *nom de plume* of a lady who has written an uncommonly

able novel, *Without Sin* [Herbert S. Stone & Co.]. Indeed, it is one of the most striking among recent stories. It also is one of the saddest. Yet it abounds in beautiful passages and it is a touching and uplifting book, although we greatly wish that certain pages had been differently written. We dare not commend it to young readers, yet the objections to so doing lie in the inherent difficulty of the theme and not at all in any reckless spirit on the author's part. It is a narrative of life among the Jews in London and its motive is the delusion and terrible disappointment of a noble and lovely young Jewess, who imagines herself to be the mother of the Messiah. The delineation of this remarkable character is wonderfully consistent and noble and the background which the minor characters form is portrayed with equal distinctness and probably more fidelity to life. Whether the climax in the last chapter does not weaken the story is a question which we should answer decidedly in the affirmative. The book, however, makes a profound impression upon the reader.

In *The Other House* [Macmillan Co. \$1.50] Mr. Henry James has illustrated afresh, but disagreeably, his remarkable power as a psychological expert. There is little or nothing else noteworthy about the book. It is a play of few actors and little incident until the distressing climax, and only those who care less to learn what people do than how and why they do it, to have all the machinery of motive and suggestion exposed to view, will delight in it. Next to nothing is left to the reader's imagination, but the author parades from page to page with merciless frankness and iteration his smartness in dissecting and putting together his characters. The climax of the book is as unnatural as it is repulsive, and the apparently hopeless mess—no other word seems appropriate—in which everybody is left reveals Mr. James's lack of the sense of artistic fitness.

The *New York Herald* offered prizes last year for the best novelette, and the first prize, \$3,000, was awarded to *The Sprightly Romance of Marsac* [Charles Scribner's Sons. \$1.25], by Molly Elliott Seawell, which has now been reprinted in a volume. It is amusing and of a high literary order. The actors are chiefly Parisian French people, and the author seems to have caught the jaunty, vivacious spirit of the French successfully. The plot cannot be considered as too probable, but the reader does not find himself in a critical mood and the grace and spirit of the story and the consistency with which the different characters are represented combine to leave delightful impressions. It is the lightest of light literature, yet it has substantial merit. The book is illustrated fittingly by Gustave Verbeek, and French Bohemia seldom, if ever, has been described more effectively.

*The Mistress of Brae Farm* [J. B. Lippincott Co. \$1.25], by Rosa Nouchette Carey, is a serious story somewhat too fully elaborated, yet undeniably growing in interest to the end. It is a picture of English village life, and the author causes everybody to fall in love with the wrong person and then is forced to some severe measures in order to straighten things out. But her task is accomplished with reasonable success and many of the pictures on her pages are very vivid, and the book is pervaded with the noblest and most helpful spirit.

We regret not to be able to say the

same thing of Paul Bourget's *A Tragic Idyl* [Charles Scribner's Sons. \$1.50]. It has been imperfectly translated, and apparently the author, as well as the translator, has sometimes been careless, but the more serious objection to the book is its unblushing sensualism. If it do not openly justify unlawful love it certainly does so by implication, and the highminded reader will grow very weary of the ebbs and flows of riotous and deceptive affection here described. When such a story is unwholesome in itself and not even attractive in style it stands in great need of justification.

*A Lonely Maid* [J. B. Lippincott Co. \$1.00] is an ordinary sort of a novel, very much in the familiar vein of the author, Mrs. Hungerford, familiarly known as "The Duchess." It is an Irish story, unlikely, inconsistent and fanciful, yet lively and at times amusing. The heroine is attractive, but none of the other characters interest one specially.

Several of Mr. Thomas Nelson Page's well-known stories, including *Marse Chan* and *Meh Lady*, have been reprinted in a fascinating volume, *In Ole Virginia* [Charles Scribner's Sons. \$2.50], which Messrs. Smedley, Reinhart, Frost and others have illustrated with delicate and effective skill. The publishers have done their part of the work with their usual fidelity, and the volume will rank high in the list of holiday books.—From the same publishers comes *Love in Old Clothes and Other Stories* [\$1.50], by the late H. C. Bunner, in which seven of this popular writer's short stories, all carefully selected, vivid and delightful, are grouped together and are accompanied by a number of excellent pictures. Mr. Bunner's numerous public will welcome this book.

#### JUVENILE.

Miss Charlotte M. Yonge has added one more book to the tremendous list of her productions. *The Wardship of Steep Coombe* is its title [Thomas Whittaker. \$1.25], and it is a sketch of English life in the time of the youth of King Richard the Second. It is superior to most of her recent works, is a vivid sketch of popular life, especially among young people, of that day, and deals to some extent with public affairs, such as the famous rebellion headed by Wat Tyler. The boys and girls will enjoy it, and will gain from it some historical impressions of value.—*A Son of Liberty* [Cong. S. S. & Pub. Soc. \$1.25] is Mr. Willis B. Allen's latest volume. This, too, is historical, and the author's familiar narrative power has enabled him once more to give his readers a book at once useful and entertaining. The period is that just preceding the Revolution in New England, and the story is told naturally and with spirit.

The growing interest in historical subjects among young people is something to be thankful for, and it is at once stimulated and satisfied by volumes of this class. From the same publishers comes *The Fairies of Fern Dingle* [\$1.00], by Mrs. Harriet A. Cheever. Many facts of natural history are used with a purpose of instruction, the book being meant for the younger children, and successful use is made of a background of fancy, the effect of the book being charming and its popularity a certainty. The appetite of children for real knowledge often is forgotten, but such a book as this ministers to it without failing to appeal also to what is equally prominent in them, the imagination.—*On the Staff*

[Lee & Shepard. \$1.50] is the fourth in Oliver Optic's series, *The Blue and the Gray—on Land*. It is a war story of the time of the Rebellion, and is written with the author's usual comprehension of the interest of boys in spirited adventure.—*The Maine coast*, a gruff but warm-hearted old captain, a lovable little girl and a succession of striking occurrences, culminating in a shipwreck, are the material of *A Short Cruise* [T. Y. Crowell & Co. 50 cents], by James Otis. Mr. Otis is one of the best known contributors to the juvenile magazines, and nothing from his pen needs an elaborate introduction to American children.

P. S. Newell's odd volume, *A Shadow Show* [Century Co. \$1.00], is one of those amusing books which have not become so common as to lose their interest, in which the shadow is a vital feature. Upon one side of each page is a picture, and if the reverse side of the page is examined, the light being allowed to shine through, an entirely different and equally lifelike picture is seen and the versatility and skill of the designer could hardly have been illustrated more effectively.—Another fascinating picture book, which is more than a mere picture book because it describes a possible amusement, is *Gobolinks, or Shadow Pictures for Young and Old* [Century Co. \$1.00]. It is almost incredible that such a variety of designs should have been made in the manner described, but the authors and artists, Ruth McEnery Stuart and Albert B. Paine, give us their word that every picture in this book was made solely in the manner described, i. e., by dropping a little ink on a sheet of white paper then folding over the sheet and pressing the ink spots together. It is astonishing what picturesque, lifelike and amusing results can be obtained, and examples of them fill this book, which will be very popular with the children.

*The Wonderful Fairies of the Sun* [Roberts Bros. \$1.25] contains poetry by E. V. Wright and illustrations by Cora M. Norman. It is a comical little book, something in the vein of Palmer Cox's *Brownies*, and it will make many a young eye brighten about Christmastime.—*Paper Doll Poems* [75 cents], by Pauline King, also comes from the Century Co., and its droll rhymes and equally droll outline pictures qualify it manifestly for a nursery favorite.

#### MISCELLANEOUS.

It would be an ungracious task to subject to ordinary criticism such a volume as *Reminiscences of an Octogenarian of the City of New York* [Harper & Bros. \$3.00], by C. H. Haswell, for the author has made no attempt to offer a connected narrative of the ordinary sort, but has simply edited chronologically a large mass of collected material relating to the history of New York city between the years of 1816 and 1860, and also has drawn largely from his own reminiscences. The result is a volume exceedingly miscellaneous in character and uneven in respect to importance, and it is put together without the slightest attempt at classification. Sometimes several items entirely unlike in their nature are grouped in one paragraph of a few lines. It is therefore valuable chiefly as a book of reference, but viewed in this light it must always be important to the student of New York city history. It is illustrated amply and touches upon so many themes and contains so much information that it possesses permanent and considerable value. But the author

needs to be reminded that *The Congregationalist* is an older religious paper than the *New York Observer*, and still more that his utterance on page 425 about the late John B. Gough is, in its present form, a cruel, although of course an unintentional, misrepresentation of the truth about that beloved and distinguished reformer.

Lieut. A. M. Rohan and Prof. M. M. Ramsey have joined forces in preparing *The Island of Cuba* [Henry Holt & Co. \$1.25], a descriptive and historical account of the island which is especially pertinent just at present. Should Spain fail to retain her hold over Cuba, the question will rise immediately whether or not the United States should attempt to secure the island. While we are convinced that such acquisition would be exceedingly dangerous there is something to be said in favor of it, and such a book as this, which is a detailed study of the natural features of the island, its population, its resources and its history, will be of great value in aiding intelligent Americans to decide what is wise.

Lovers of nature and of Mr. John Burroughs's vivid and sympathetic descriptions of nature, and they are many, will welcome *A Year in the Fields* [Houghton, Mifflin & Co. \$1.50], a book of selections from Mr. Burroughs's writings illustrated by Mr. Clifton Johnson with something like a score of photographs, in many of which Mr. Burroughs personally appears. No other modern writer takes his reader closer to the heart of nature than Mr. Burroughs or interprets for them more successfully the suggestions of the changes of the seasons, the migration of birds, the habits of animals, etc. It is a pleasure to read these sketches afresh and Mr. Johnson's pictures add much to one's pleasure as one reads.

Mrs. Julia C. R. Dorr's charming little book, *A Cathedral Pilgrimage* [Macmillan Co. 50 cents], is rich in delight to those who have made such a pilgrimage, and a multitude of others who desire to make one will read the book with almost equal enthusiasm, and indeed the great reading public will appreciate its attractiveness. Winchester, Salisbury, Peterborough, Ripon, Durham, Canterbury, Litchfield, Exeter, Fountains and Furness—what memories the names revive! And Mrs. Dorr not only refreshes the memory and creates living pictures, if the memory be without resource, but she also writes in a style so simple, so sympathetic and so scholarly, yet without a trace of pedantry, that her little book is a delight. More and more Americans frequent the English cathedrals and more and more doubtless grow to believe that, when all has been said in praise of the continental shrines, the English surpass all others. This little book by Mrs. Dorr is suited, in its pocket size, as well as its contents, to be a serviceable and highly appreciated traveling companion.

One takes up Mrs. Louise Chandler Moulton's books with the assurance of being both entertained and profited. Whether she is as successful in prose sketches as in her verse may be open to doubt, yet the successive chapters of her *Lazy Tour in Spain and Elsewhere* [Roberts Bros. \$1.50], if they do not rise as far above similar sketches by other authors as her sonnets, for example, surpass those of many other poets, they nevertheless are bright pictures of travel and sight-seeing, graphic in what they describe, vivid in the impressions



which they suggest, with many a touch of deep feeling and not without occasional humor. They might have been improved by the omission of certain trifling details, but they are very enjoyable throughout.

Prof. Hiram Corson, LL. D., has edited a volume of selections from *Chaucer's Canterbury Tales* [Macmillan Co. 90 cents], following the Ellesmere text and supplying a comprehensive and valuable glossary as well as a scholarly introduction and ample notes. The book is adapted to use in school or college and will furnish a pleasant introduction to this famous writer and the literature of his time.—*Legends of the Middle Ages* [American Book Co. \$1.50], by H. A. Guerber, includes the stories of Beowulf, Reynard the Fox, The Niebelungen Lied, Charlemagne and His Paladins, Merlin, The Round Table, The Cid, and many more, and is intended for young students who do not require a manual of literature, but desire to make acquaintance with the best of the romances of the mediæval world. The final chapter furnishes a general and concise survey of Romance literature.—*Rosine Melle* has edited and annotated *Morceaux Choisis* [Ginn & Co.], by Jules Lemaitre. It includes essays by Lemaitre on Renan, Zola, Daudet, Maupassant, Bourget and other modern French authors, and also on Ibsen and Maeterlinck, and there is some other material. Notes, with a descriptive and critical introduction, complete the work, which is well done.

The Century Company has issued a dainty little book of the short sayings of E. S. O'Connor. It is called *Tracings* [\$1.00], and it illustrates the pithy manner in which a keen intellect which has made some study of terseness learns to express itself. Agnes Repplier, an expert in the same line herself, has furnished the introduction.—*Platform Pearls* [Funk & Wagnalls Co. 75 cents], by Lillian M. Heath, contains a fairly good collection of selections for entertainments and public meetings. We should have omitted many of them if we had compiled it, but probably most of those who will use it will prefer the volume as it is to the one which we should have made.—*The Student's Diary* [G. P. Putnam's Sons. \$1.25], compiled by C. W. Wendte, seems needlessly expensive, but is a serviceable note-book and contains many facts and other items of practical importance which one sometimes desires to know without long search.—Dr. J. G. Hodgins has edited *The Ryerson Memorial Volume*, describing the unveiling of the statue of Rev. Edgerton Ryerson, D. D., LL. D., founder of the school system of Ontario. Although the occurrences here described happened seven years ago, the eminence of the author in the world of education perhaps justifies us in calling attention to the volume.

*The Golden Rule in Business* [T. Y. Crowell & Co. 35 cents] is by Rev. C. F. Dole, and is a sturdy and effective plea for honesty, sympathy and brotherly kindness in business as well as life in general. Into its few pages is condensed a great amount of wholesome truth judiciously uttered.—*Aft'r College What?—for Girls* [T. Y. Crowell & Co. 35 cents], by Mrs. Helen E. Starrett, also is a sensible, large-minded, suggestive and in every way admirable discussion, although in brief compass, of the important subject suggested by this question, and we heartily commend it.—Rev. G. W. Shinn has grouped four short chapters under the title *Friendly Talks*

*About Marriage* [Joseph Knight & Co. \$1.00], in which good sense and religion have suggested wholesome utterances such as young people should heed, and in a form which many of them will welcome. The subject often has been discussed, but there is room for another handling of it so appropriate as this.—Several new year-books have come to hand and deserve notice. One is *Concerning Friendship* [G. P. Putnam's Sons. \$1.00] compiled by Eliza A. Stone. A large list of authors has been consulted, and all of them have had something valuable to say on the subject, which the compiler has gleaned and grouped into a tempting volume.—*About Children* [G. P. Putnam's Sons. \$1.00] is by Rose Porter, and this, too, is a choice collection of pithy and pertinent sayings, many of which are instinct with deep feeling, and all of which for one or another reason deserve to be read and reread.

## NOTES.

—Rudyard Kipling now means to live in England for some time to come.

—Mr. Blackmore offered Lorna Doone to nineteen publishers before he could get it brought out.

—Mrs. Oliphant has written seventy-eight novels. She always composes at night for the sake of greater quiet.

—Four of the leading New York publishers are issuing more than seventy-five books apiece this fall.

—It is a good sign that *The Yellow Book* and similar publications have failed to find much support among American readers. They illustrate a morbid and demoralizing type of literature which deserves to fail.

—The first known collector of book-plates was a Miss Jenkins, of Bath, Eng. Since 1820 her collection has grown, says *Book News*, into the 100,000 specimens owned by Dr. Howard. Lord de Tabley was the earliest historian of the art. The first American artist to date an engraved plate was Nathaniel Hurd of Boston. Paul Revere's plates are the most rare, only four signed ones being now known.

—Messrs. Harper & Bros. have fallen into line by becoming a stock company, having hitherto been a partnership. No change of policy is intended nor will any new members be admitted to the corporation. The capitalization is in the sum of \$2,000,000 and the incorporators are John W. Harper, a son of the original John Harper—who with his brother James founded the old firm in 1817—and J. Henry Harper, John Harper, James Thorne Harper, Horatio R. Harper, Henry S. Harper and James Harper, all grandsons of the original founders of the house.

—When the church tower was being taken down recently at Boskoop, in South Holland, five little religious books were found walled in. Professor Acquoy of Leyden says they are such as were used at the "hedge-preachings" during the Spanish invasion, and they must be at least 300 years old. One of them, "Some Psalms and Other Hymns in use in the Christian Community in these Netherlands," has become so lost to public recollection that its very title has disappeared from all known records. It includes seven Psalms and as many hymns from a collection of twenty-five used by Dutch refugees in London.

## BOOKS OF THE WEEK.

*Houghton, Mifflin & Co. Boston.*  
*THE AMERICAN REVOLUTION.* By John Fiske. 2 vols. pp. 351, 321. \$8.00.  
*MARY LISA.* By Kate Douglass Wiggin. pp. 199. \$1.00.  
*CAPE COD.* By Henry D. Thoreau. 2 vols. pp. 173, 208. \$5.00.  
*A-BIRDING ON A BRONCHO.* By Florence A. Merriam. pp. 226. \$1.25.  
*CHAPTERS FROM A LIFE.* By Elizabeth Stuart Phelps. pp. 275. \$1.50.  
*THE COUNTRY OF THE POINTED FIRS.* By Sarah Orne Jewett. pp. 213. \$1.25.

*D. C. Heath & Co. Boston.*  
*STUDIES IN HISTORICAL METHOD.* By Mary S. Barnes. pp. 144. 90 cents.  
*Lee & Shepard. Boston.*  
*THE MERRY FIVE.* By Penn Shirley. pp. 155. 75 cents.  
*Cong. S. S. & Pub. Soc. Boston.*  
*SERMONS.* By the Monday Club. pp. 387. \$1.25.  
*Ginn & Co. Boston.*  
*PREPARATORY LATIN COMPOSITION.* By F. P. Moulton and W. C. Collar. pp. 142. 90 cents.  
*W. A. Wilde & Co. Boston.*  
*MALVERN.* By Ellen D. Deland. pp. 341. \$1.50.  
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*MAGAZINES.*  
October. QUARTERLY JOURNAL OF ECONOMICS.—JOURNAL OF AMERICAN FOLK-LORE.  
November. POCKET.—HOMILETIC REVIEW.—ART AMATEUR.—TREASURY.—CHAUTAUQUAN.—CUN TURRY.—MCLURE'S.—EDUCATIONAL REVIEW.—CHAP-BOOK.—PHRENOLOGICAL JOURNAL.—NEW ENGLAND.—AMERICAN KITCHEN.—PREACHER'S.—APPLETON'S POPULAR SCIENCE.—FORUM.—REVIEW OF REVIEWS.

President Patton of Princeton University, in his sermon preceding the celebration of the sesqui-centennial, dwelt upon the problem of "religion in the university." He is convinced that its solution "requires more wisdom, tact and knowledge of the actual condition of thought in the learned world" than is needed for any other problem of university administration. He also is convinced that it cannot be adequately dealt with by any one who is not actually in contact with under-graduate life. That apparently excludes the trustees. He is convinced that it cannot be dealt with adequately by any save those whose professional studies bring them into close relations with the religious problems of the day. That apparently excludes many of the teachers in all institutions. Who, then, shall decide? But President Patton, while he does not answer this question, does not fail to make it known that he believes that religion has a place in the university life and the Bible study a place in its curriculum. What that place is can best be described in his own words:

I believe that in the early years of under-graduate life a course of elementary Biblical instruction adapted to the needs of young men, who are no longer schoolboys on the one hand and are not yet students of philosophy on the other, is a most important part of the curriculum; but I would not carry Biblical instruction into the upper years of the curriculum unless in point of scientific thoroughness it could compare favorably with the work done in other departments. . . . For if secular themes are to be discussed in a Christian university in a religious spirit and under Christian conceptions, it is no less true that religious themes must be discussed in a scientific spirit and according to scientific principles.

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While there has been extraordinary unanimity among the leaders of organized labor in favor of Mr. Bryan, the election returns clearly show that the votes of the great mass of unorganized wage-earners have been largely influenced by the same considerations which appealed to business men.—*Mayor Quincy of Boston.*

Exactly. Employers and employes have everything in common. That which benefits the one benefits the other. A few more such incidents of blind leadership as Mr. Quincy mentions, and "organized labor" will dwindle faster even than it has during the last decade. The vote in manufacturing towns throughout New England, New York and the Interior indicates that the wage-earner, "uncoursed," saw the light and walked in it.

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## The National Election as Others Saw It.

The editors of *The Congregationalist* believe that the principles adopted by our nation as the basis of government have profound influence over the moral and religious character of its citizens. They believe that when such principles are presented for adoption it is the duty of religious teachers to understand them and to set forth their meaning and the consequences which are likely to follow their acceptance or rejection. Therefore from the time the platforms of the parties in the campaign just closed were announced *The Congregationalist* has discussed the issues presented, and has used its influence toward securing the adoption of those principles which we believe essential to the integrity and prosperity of the nation.

In this effort we have been assured through numerous letters of the hearty approval of the large majority of our readers. We have also received some criticisms from those who disagree with us. Some of these letters show conditions of mind which help us better to understand and to sympathize with those who are disappointed in the results of this election. They may help our readers also in the same way. We therefore print extracts below from some of these letters.

### MINISTERIAL OPINION.

Several ministers have written us that to them no moral significance appears in the issues of the campaign. Says one in New York State:

If McKinley is a Methodist, Bryan is a Presbyterian. The issue is not moral but purely political, a question of finance upon which even the highest political economists differ. It has, so far as I can see, no place whatever in the Christian pulpit. It does not effect either religion or ethics. . . .

I recognize your sincerity, I respect your ability, but I do believe the advice you offer to ministers is neither in the interests of the church nor humanity. While seemingly broad, it is really narrow. The Unitarian pulpit is an illustration of the effects of such preaching. In the end it never wins. All Unitarian ministers are exponents of the questions of the hour, but they have not built up their church. Why? People come for bread, and they get a stone. Your counsel would bring our pulpits down to the same level, and the Congregational church would soon be as the Unitarian, which resembles the empty grave of Jesus—Jesus himself has gone.

An Illinois minister thus relieves his overburdened mind:

Paying your debt now in a fifty-cent dollar makes the man of God scream with righteous indignation. "A moral issue," O ye gods, is this dishonest dollar? Compare the financial evil with the drink evil. Open up your guns against the silver craze and spike them as to the liquor craze. Load up a Krupp gun for grasshoppers and a popgun for buffaloes. You see "proletarians, communes and the specter of revolution." Better see snakes, some of which are wiggling around a certain Canton town. When I see the power of that Syrian god, mammon, exerting itself on the preachers and religious press, I have a little better understanding of "few there be which find it." I am going to vote for Levering. I am having hard work to hold myself to this resolution, and sometimes I am afraid I'll be as big fool as some of these gold bug preachers and vote for Bryan, as they do for McKinley. My indignation reaches boiling point when I see the Eastern folks assuming a superior understanding of this financial question, also when I read the drivel about Supreme Court decision. No one advocates not submitting to its decision as long as it stands. The effort to have it reversed is all within law and precedent.

Still another letter from a New York minister says:

The danger of the age is materialism, and your advice all tends to minimize the spiritual and emphasize the material, and the result can only be less faith in the supernatural, less spirituality in the churches. While, alas! some already are, I trust the day is far distant when the pulpit will come to the level of some of our religious organs for merely political polemics.

If I thought it my duty to preach on the gold question I should ask Ingersoll to help me, for he knows in a minute more about these matters than many of us ministers do in an hour.

### THE VIEWS OF THE LAITY.

The foregoing specimens, perhaps, will suffice to represent our ministerial critics. If those who regard the issues at stake as these brethren do have supposed that we advised them to preach about these issues, then we have been misunderstood. No minister ought to preach on topics of which he is confessedly or conspicuously ignorant. The efforts of some men to do this very thing have brought reproach on the Christian ministry.

Turning now to letters from laymen, we find most of them regarding present political questions as of deepest moral significance, though the majority of them seem to regard the financial question as the main one. A prominent Ohioan, who has frequently contributed to our columns, says:

For some reason or other the religious journals of the East, in the pending presidential contest, have been as blind and as violent against the principles represented by Mr. Bryan as Saul of Tarsus was against the followers of Jesus of Nazareth.

When Mr. Bryan is elected, which, as an old politician accustomed to calculating the drift of current forces I consider practically certain, I sincerely trust you will call a halt on your headlong opposition to what you have deemed "national dishonor and commercial anarchy," and stop long enough to take a comprehensive look at the other side of the shield. The rôle of Cassandra is not creditable to a great religious journal like *The Congregationalist*, which, notwithstanding its serious deflection into politics, I still deem one of the foremost in the world.

The restoration of silver to the coinage equally with gold is a great moral necessity, and its liberation from bondage is not a whit less essential than the abolition of slavery in the War of the Rebellion. William J. Bryan is a man of destiny as certainly as Abraham Lincoln or George Washington or Moses, and I have the faith to believe that deliverance from the bondage of the gold standard is at hand and the promised land of prosperity and peace.

R. B.

A writer whose utterance indicates that he is a native of Kansas says:

Now we all know that there is too great a disparity in the distribution of property in this country. From 1861 to the present time the disparity has been increasing with great rapidity, and is still going on with a rapidity never known before. To change that state of things and make the distribution of property more even is certainly very desirable. And that is what Mr. Bryan and his party want to bring about. Is it your duty to try to prevent it?

The Congregational churches have long been regarded by people of the world as more proud than humble, more self-asserting than self-abased, more learned than pious, more disposed to arrogant assumption than cold facts. Do you not give them evidence of the above by the rank political partisan spirit you exhibit? I am a member of the Congregational church, but not of the pronounced par-

tisan political type of *The Congregationalist*. I am not in affiliation with any political party. It would be very doubtful, if not impossible, for any one to maintain communion and fellowship with Christ and at the same time affiliate with and take an active part with either political party.

B. F.

Iowa sends us this fraternal message:

Turn it any way you please, dear money favors the money loaner, and no one else, while cheap or a gradual inflated currency, with the increase of business always, is in favor of industry and the poor. You cannot find a writer on political economy who has any reputation as a writer but that will indorse this proposition to favor a religion that protects the poor and protects the weak against the strong. You may say the gold policy will do this, that it is only a matter of opinion; then we say you are very unfortunate in the antecedents of your leaders to carry out such a policy. We can't as a professed Christian follow your lead, but we can pray that God, in his infinite wisdom and mercy, will grant you light and be merciful to you in your sins against humanity. Hoping you will see the error of your ways and learn with the meek and lowly One of Israel to love the poor as well as the rich, we remain fraternally yours,

W. H. L.

From more discriminating and intelligent observers we gain a still clearer idea of the intensity of feeling with which this campaign has been carried on in the West. Another Iowa correspondent, who, though not a Republican, said he should vote for McKinley, writes:

"The spirit of '76" is in their work. Many of them believe they are fighting the battle of liberty over again. All their patriotism, all their love of home and all their religion are in this struggle. The voices of good men quiver as they speak of it and of their fears as to the result.

To the Eastern man who lends good money at three or four or six per cent, it seems self-evident that he ought to have his money back in as good as he gave. But the Dakota or Nebraska or Kansas man, who pays three or four per cent. a month on money to pay interest on a loan already made at high rates, or to buy seed, and then finds himself in danger of losing his home, or, worse still, sees himself or his neighbors stripped of home, of teams and wagons, and even of the last cow, because the drought or the hail has caught him, is not at all sure to see it in that light. He hears much of "the crime of '73" and of the combination between Wall Street and London. He has constant lessons in the high freights on grain and stock, which often take all his profits and sometimes all his receipts and even more. Is it any wonder that he listens to the free silver man?

X.

From Minnesota comes this item of personal experience:

My wheat was about a half crop, nine bushels to the acre, while the whole country (Red River Valley) is only one-third crop; price, fifty-two cents per bushel, higher at this time of year than for three years. I have hay for sale. It would not now bring me \$1.75 per ton for my work of cutting, stacking and hauling to station for market. I have over 1,000 bushels of potatoes, that so far have compelled me to keep my boys, thirteen and fifteen years of age, out of school to harvest them, as the market shows no shipping demand at any price. Your article in paper of Oct. 8 leads me to speak of these last things, for it is quite correct in its surmises as to the Red River Valley. A large number of my neighbors feel that the single gold standard enables capitalists to corner the money market, thereby preventing its free use in buying

provisions or doing the work needed by the people. They feel at the same time that if silver also had free coinage then in times when gold was cornered silver would take its place and the equilibrium of prices would be maintained. There is a feeling among some, perhaps many, that we can never have high, or even good prices, with a single gold standard. For myself I have hope that McKinley may be elected, and that with a Republican Congress wise work will be done which will relieve the farming communities. C. B. K.

Perhaps we cannot better close this series of extracts than by these words from a teacher in one of our higher institutions of learning:

I would declare emphatically my belief that, if the election shall result as most of us hope it will, there will then confront the successful party, and all who love the republic, problems of a social and economic character which will task the wisdom and charity of the wisest and the best. Senator Lodge seems to have obtained new light by going among the people of the middle West and Northwest. It is native Americans who are back of the great movement which is so feared, and power is in their hands. They are patriotic, too.

But no one has so well diagnosed for the public the cause or causes as you have done, and I thank you. T. H. H.

#### ANNUAL MEETING OF THE WOMAN'S BOARD.

Those who attended the twenty-ninth annual meeting of the W. B. M. in Manchester, N. H., will look back on Nov. 3, 4 and 5, 1896, as memorable days in their spiritual life. From that week many Christian women will date a deeper personal consecration, a stronger and firmer faith in the compensations of missionary service, a truer admiration and reverence for the brave souls who are our representatives on the foreign field and a fresh enthusiasm and impetus for the progress of God's kingdom the world over. The presence of nearly a score of missionaries, five of them fresh from the baptism of fire and blood in Armenia, the privilege of being brought through Miss Child into close touch with the stations she visited on her recent tour, the spirit of advance which pervaded the branch reports as well as the public addresses, above all the spiritual blessing which was received at every session, combined to make this meeting one of the most impressive and inspiring that the Woman's Board has ever held.

That the board has been able to redeem all its pledges the past year, and indeed has never in its history been compelled to take a backward step, was cause for hearty thanksgiving. For the first time the treasurer could report in November a complete financial year of twelve months. The total receipts were \$130,553. Miss E. H. Stanwood's report of the home department gives the number of senior auxiliaries in the twenty-three branches of the board as 1,074, besides cradle rolls and other contributing societies. The field secretary, Miss Kyle, has traveled about 8,000 miles during the year, speaking 130 times in 120 churches. Several new auxiliaries and covenant bands have been organized and some flagging societies stimulated to renewed effort. During the past twelve months twenty-two missionaries have come to this country in pursuit of health and rest, and seven who had previously returned still remain. Four have gone back to their mission fields, six have severed their connection with the board, one has died and one has gone out for the first time under the auspices of the W. B. M. For the first time Miss Lamson is able to report one or more secretaries of junior work in every branch, a convincing proof that missionary activity among young women and children is constantly increasing. The cradle roll becomes more and more popular and the

covenanters now number 1,850. The goodly sum of \$21,054 has been contributed from junior sources.

Since steady growth is an indication of healthy, vigorous life, we must regard the survey of the foreign field prepared by Miss L. M. Fay, Mrs. J. O. Means and Mrs. E. E. Strong as hopeful, though the call for new buildings, enlarged accommodations, additional teachers and Bible women, from Africa, China, Spain and many other parts of the world, was somewhat overwhelming. The story of the year in Turkey was too terrible to dwell upon, but the amount of school work accomplished in spite of all the excitement, terror and bloodshed was marvelous, and not a woman in the audience but was thrilled with joy and pride at the mention of the work of mercy and comfort and relief which some of our brave women have unflinchingly carried on. The board now has under its care in all fields 117 missionaries, eleven assistant missionaries, thirty-three girls' boarding schools, 255 day schools, in whole or in part, and 162 Bible women.

The program for the public meetings was a rich one, and those who prepared it deserve credit not only for bringing the members of the board into touch with types of the loftiest womanhood, but for skillfully arranging the order of the speakers that the severe tension caused by the tragic recital of Turkish outrages might be relieved by an address in a lighter vein or by a paper on a spiritual theme. The number of missionaries in attendance this year was unusually large, and it was a happy thought at one session to gather eighteen of them on the platform, where Miss Stanwood felicitously introduced one by one with some graceful personal words about each. As heads were bowed in prayer with a new realization of what these consecrated workers represent, a great throb of emotion moved all hearts and filled many eyes with tears.

But we were privileged to hear several of these missionaries tell of their own work. Mrs. W. M. Stover's strong address on Why I Believe in Missions made a profound impression on her hearers and inspired them with new faith for the evangelization of West Central Africa. China was represented by Dr. Kate C. Woodhull, who told of the medical work in Foochow, and by Mrs. Isaac Pierson of the North China mission. When we looked into the attractive face of Miss Susan H. Olmstead as she was pleading enthusiastically for the American College for Girls in Constantinople, we could easily believe her statement that the seven years spent there had been the happiest of her life. "Keen-eyed, freed Bulgaria," to quote her own words, had a charming advocate in Miss Ellen M. Stone of Philippopolis, while poor, desolate, starving Armenia sent Mrs. C. H. Wheeler and Miss Emily Wheeler of Harpoot. Who can forget the triumphant smile on her worn, sad face and the ring in her voice when Mrs. Wheeler said: "How can the missionaries in Harpoot come home? It is not heroism but duty to stay."

It was a rare privilege to see and hear among the missionary speakers two whom the world has placed on its roll of modern heroines. One, a tall, matronly woman with a fine, strong face, we love to call the "Florence Nightingale of Japan." It was as much of a pleasure to see Miss Eliza Talcott as to hear her give in her quiet, modest way an account of her beautiful work among the Japanese soldiers in the hospitals of Hiroshima. The name of the other whom we delight to honor, Dr. Grace Kimball of Van, is known by every man, woman and child who has read of the Armenian relief work. It was at the one evening session of the convention that this woman, with her slender, girlish figure, grave, almost stern, face, and self-possessed manner told the story of the last two terrible years. An awed stillness fell upon the room when she came to the massacre at Van and said: "No one can ever write or tell you the

horror of a Turkish massacre. Nothing can express what the people suffer from pure fear. That was worse than anything else." And again, when she declared with a set, despairing face: "I see no hope for the Armenians except extermination. But relief work must be kept up. Even if they are killed tomorrow they must have bread today." But more than all Dr. Kimball said was what she did not say—the self-repression, the consideration for her hearers which kept her from giving harrowing details, the scenes simply suggested—these were what gave her address its real power.

Of the other addresses none were more enjoyable and helpful than Miss Child's graphic, racy descriptions of her visits in India, China and Japan. The names of two gentlemen were found on the program, Dr. J. L. Barton, who brought greetings from the American Board, and Mr. Luther D. Wishard, whose theme was the evangelization of the world in this generation. One telling sentence of his deserves to be quoted: "If we should put as much enthusiasm and force into the work of saving the world that we have the past few months put into saving our country from dishonor, there would be a great transformation." Of the hour devoted to a discussion of How can we place our missionary work on a higher spiritual plane, with addresses by Mrs. C. L. Goodell and Mrs. S. B. Capron, we can but say that it was a time when we truly sat together in heavenly places. But indeed the inspiring and uplifting presence of the Holy Spirit was manifest, not only in the devotional hours, but in every session, from the delegates' meeting on Tuesday to the closing prayer Thursday afternoon.

A new treasurer, Miss S. L. Day, to succeed Miss Carruth, who resigned, and a new assistant treasurer, Mrs. W. H. Fairchild, were the most important changes in the list of officers. An invitation was accepted to meet next November in New London, Ct.

A. L. B.

#### WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, NOV. 6.

About a hundred ladies gathered in Pilgrim Hall, many of whom had just come from the Manchester meeting full of the spirit of those wonderful days. Miss E. S. Gilman presided and read Scripture selections which speak of God's love to man and of the love which prevails among the followers of Christ. It was a prayerful hour. Several missionaries were present.

Mrs. Stover of W. Central Africa read two very interesting letters from Cato, a native pastor, whom she and Mr. Stover found an ignorant lad in their early missionary life and who is a good illustration of the possible power of missionary work. He is ready for anything, even to building a bridge for Dr. Bower to cross a stream while she sits all day upon the bank waiting for the work to be accomplished. Mrs. Stover also sang two hymns in the Umbundu language set to native music. The people are so musical that the children even "cry to a tune."

Dr. Woodhull of Foochow gave some incidents connected with her work. Miss Olmstead of Constantinople spoke of the great aim of the American College for girls in its efforts to develop in the students symmetrical Christian character, of the attendance at the Sunday evening service which has recently been made voluntary and of the prayer meetings which are held regularly and the flourishing missionary society.

Miss Talcott of Japan endeavored to dispel the impression which prevails in some quarters that there is nothing left for missionaries to do in that country and even asked that more single women and some new families be sent out. Miss Hannah Woodhull of Foochow, Miss Colby and Mrs. P. dley of Japan and Miss Stone of Bulgaria were also introduced.



## News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 16, 10 A. M. A memorial service to Dr. A. H. Quint. Addresses by several speakers.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

MIDDLESEX UNION ASSOCIATION, Ayer, Tuesday, Nov. 17, at 1 P. M.

### FALL STATE MEETINGS.

Connecticut Conf., Winsted, Tuesday, Nov. 17.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House, Office hours, 2 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whitelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting 11 A. M.; Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort food, reading, etc., to Capt. S. S. Nixson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT ON THIS WEEK'S NEWS.

We heartily commend the finding of that Minneapolis council. It is quite time for a reaction in the matter of short pastorates.

Was the action of that Washington presbytery in absorbing those Welsh Congregational churches exactly in accordance with denominational comity?

The experiment in ecclesiastical farming just tried by a Minnesota church might succeed even better in other localities, or at a more favorable time financially than the fall preceding a presidential election.

It would have been difficult for that church in New Mexico to find a more inspiring substitute for a bell than the brass band, whose stirring strains called the people together to celebrate the dedication of its new edifice.

We wonder if there is a church in the country better provided with wheels than the one referred to in our news from Colorado? If the riders are as thoroughly animated and guided by the Spirit as were the wheels Eze-

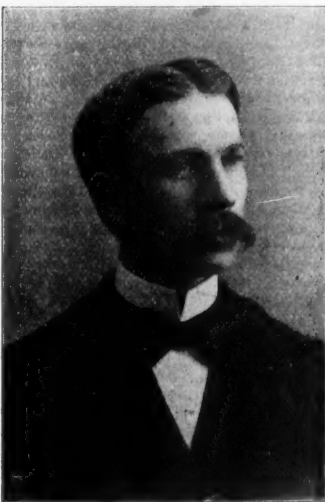
kiel tells of [ch. 1: 20], that church will speed Zionward with marvelous swiftness.

For every need somewhere exists the satisfaction, though demand and supply are sometimes wide apart. To bring them together is the mission of the Mutual Help Bureau connected with Plymouth Church, Minneapolis—an unpretentious but practical feature of the institutional church which merits wide duplication.

The spirit of dedication seen in a number of items this week is particularly gratifying. It is not only pleasing to see the individual church glad at the achievement of what at the outset may have seemed, and in some instances really was, a tremendous undertaking, but it is comforting to the denomination to find its people conveniently housed just at this season, when best facilities for growing work are most needed. The unwillingness manifest so often to consecrate debts with new buildings marks the meeting houses of many of our young, weak churches as monuments to the mettle and perseverance which is the birthright of the Pilgrim stock.

### BROOKLINE'S NEW CHURCH.

Peculiar interest attached to the exercises in connection with the formal recognition of a new church at Brookline last week Wednesday and the installation of its first pastor.



REV. H. G. HALE.

To begin with it is the only Congregational church in the United States that bears the name of Leyden—a name arrived at after much canvassing of other appellations such as the Church of the Redeemer, Plymouth, Pilgrim and Wycliffe. The final decision, in which all minds gracefully acquiesced, was due not merely to a desire to have an uncommon name, but to a conviction that it is proper to link the new enterprise at the outset with Congregational history and traditions by bestowing a name that calls to mind a noteworthy period in the life of the Pilgrims.

Another distinctive thing about the new church is that it represents, to some extent, the first church planting in this vicinity on the part of the Boston Congregational Church Union, organized last spring to do a work of extension and sustentation both in the city itself and in adjacent places. Moreover, the location of the enterprise, in the midst of a charming and rapidly growing residential section, the nearest other church of our order being over a mile away, promises success provided favorable external conditions are supplemented, as they are sure to be in this case, by persistent labor on the part of the new organization itself. From the time that the first afternoon services were started to the holding of the council last week just a year and one day had elapsed, and during that period fifty-five persons have come forward de-

siring to associate themselves in the undertaking, while a good-sized Sunday school has come into being and a weekly prayer meeting, with an average attendance of fifty, is being sustained.

Some of these points were perhaps in the minds of the brethren as, in response to letters missive, they came together in the pretty little Beaconsfield Casino, which is to serve as the home of the church until it has an edifice of its own. At any rate after the council had organized, with Dr. Arthur Little as moderator and Rev. W. R. Campbell as scribe, the reasons justifying the forward step were amply and cogently set forth by Mr. George E. Adams, who voiced the wishes of the neighborhood and its provisional committee, of which he has been the efficient chairman. The creed, by-laws, form of admission of members and other necessary documents were then submitted to the council, being read by Dr. R. W. Hastings, the clerk of the provisional organization. The council then voted to proceed without a recess to the examination of Rev. H. G. Hale. He read a paper about twelve minutes in length, in which was recorded the positive convictions of a mind open to truth, tolerant of inquiry, cautious as to non-essentials, but in vital possession of the fundamentals of evangelical Christianity. There was a little questioning which served only to deepen the general impression of Mr. Hale's candor, reverence and whole-souled consecration to the work of seeking and saving men. After a delightful interruption of formal proceedings for a moment or two, caused by the presentation of four children for baptism who were thereby constituted "charter babies," the council in private session gave its unanimous approval to the organization of the church and to the installation of Mr. Hale as pastor.

The evening brought a large number of friends and well-wishers of the new enterprise, quite a delegation coming from Harvard Church and from Allston, and several of the in-town churches being represented as well in the congregation. The precedent of a sermon was departed from. Instead five short, beautiful and appropriate addresses were made. Professor Harris reminded the church of its Christian and Congregational birthright and privilege. Rev. E. M. Noyes extended the fellowship of the churches, and made the timely suggestion that the obligations of partnership in a common work ought to be more generally recognized by the fraternity of churches hereabouts. Dr. G. A. Gordon addressed the pastor, and his solemn and hope-laden words were a bugle call to high endeavor and trust in God and in the future. Dr. W. H. Davis gave Mr. Hale the right hand of fellowship, and no one could doubt the sincerity of his simple, affectionate, tender greeting. Mr. S. B. Capen spoke heartily and inspiringly in behalf of the Church Union. The prayer of installation was offered by Dr. W. E. Barton and that of recognition of the church by Dr. Little, who presided felicitously over the exercises of the day and evening. Two events of the evening were especially impressive—the reception of five persons, two of whom were young men, on confession of their faith, and the formal taking of the covenant by the entire church, the pastor reading it and the people assenting.

The charter membership of fifty-five persons represents previous association with at least a dozen churches. The largest single contribution, fifteen, comes from Union Church, Boston, but Shawmut and Berkeley Temple send several. It is of interest just at this time to know that the welfare of this enterprise had always been close to the heart of Dr. Quint. He preached at the Casino in the spring, and he had been consulted with reference to every technical point respecting the exact process of organization. It was one of the special regrets of the last day of his life that his physician forbade his attending the council on the morrow. In all probability he

would have been the moderator, but two hours before the dawn of the day to which he had so eagerly looked forward he passed to the life immortal.

#### AN INSTALLATION AT NEWARK.

The First Church, Newark, N. J., over which Rev. J. A. Chamberlin, Ph. D., has just been installed, was organized in 1852, and was then the only Congregational church on the Atlantic slope between New York city and the Gulf of Mexico.

About three years ago the church left the center of the city, now given up to business, and built and dedicated, free of debt, a new edifice a mile and a quarter away, valued at about \$80,000. The recent council was convened Oct. 28, and was composed of the churches of the North New Jersey Conference.

Dr. Chamberlin is a graduate of Beloit College and of Chicago Seminary. He took a



REV. J. A. CHAMBERLIN, PH. D.

our years' post-graduate course, three years at Yale and one at Wisconsin University. His unwritten statement or confession, as he called it, occupied about forty minutes and exhibited him as in close sympathy with modern thinking as respects theology and sociology. Many questions were asked by members of the council and answered with more or less explicitness and satisfaction. The examination throughout was unique.

After the council retired discussion followed which resulted in a unanimous vote to proceed with the services of installation. The sermon, from the text Ps. 130: 7, was by Rev. S. M. Newman, D. D., of Washington.

A feature of the evening service not usual in Congregational installations was a statement read to the pastor setting forth his duties and responsibilities to his charge, which Dr. Chamberlin accepted, and also a paper addressed to the congregation setting forth its duties to the pastor, the church rising and accepting. Coming from his late field of labor in Minnesota, the new pastor has for the last two months been preaching to large and interested congregations, and the prospects for the future of the church are encouraging.

W. B. B.

#### A GLAD DAY FOR GALLUP, N. M.

The building of a new meeting house has been such an uncommon occurrence in this region during the financial depression as to make of special interest the dedication, Nov. 1, of the house of worship at Gallup. This is a coal mining town on the Atlantic and Pacific Railroad, 158 miles west of Albuquerque, with a population of 2,000. Congregational work was begun in February, 1895, and Rev. P. A. Simpkin took it in charge March 1 of that year. A union Sunday school was continued until Jan. 1, 1896, when a separate organization was effected. The church now has a membership of 61, and the S. S. attendance averages 75 and has several times exceeded 100. The schoolhouse and public halls have served for temporary quarters. Only by

heroic effort and great sacrifice has the meeting house been erected. It is a frame building with stone foundation, without carpet, pew or bell, and is temporarily fitted with benches. It will seat 250 and cost, with lot, \$2,300, \$1,000 of which was given by the C. C. B. S., and the balance has all been raised. In lieu of a bell the people were called together for the dedication services by the band playing hymns. Supt. E. H. Ashmun preached in the morning and Mr. Simpkin in the evening. A dedicatory hymn was sung, composed for the occasion by the pastor. To him is due in no small degree the signal success of the enterprise in the face of great difficulties.

E. H. A.

#### THEOLOGICAL SEMINARIES.

##### Andover.

The Senior Class has begun its exercises in preaching under Professor Churchill. The Seniors have also formed clubs among themselves for the preparation and criticism of sermon outlines.—The Society of Inquiry has voted to send Mr. B. E. Ray as delegate to the convention of the American Inter-seminary Missionary Alliance at Chicago.

##### Hartford.

At the missionary meeting last Wednesday Rev. W. G. Puddefoot addressed the students, urging them to consider the West as a field for their personal work for at least the first few years of their ministry.—The faculty have sent out invitations for a reception to the students and friends of the seminary for Nov. 11, postponed from the opening of the seminary year because of the S. S. convention in the city at that time.

##### Yale.

Last week Wednesday, at the first meeting of the Biblical Club, Prof. F. C. Porter gave an address on The Old Testament Apocrypha.—In the Senior Class, last week, Brooks's, Bushnell's and South's sermons were reviewed.—The Mission Study Class is taking up Missionary Biography.—The class in Systematic Theology last week heard reviews on Sunday's Inspiration and Newman's Development of Christian Doctrine.—At the Leonard Bacon Club the question was: Resolved, That the Principles of the American Protective Association Deserve the Support of American Citizens. The club lecture course will begin Nov. 18, with Dr. E. E. Hale of Boston as lecturer.—The Senior address last week was given by R. W. Stimson on The Preacher and Social Problems.

##### Chicago.

The seminary now has an attendance of 160.—Miss Jane Addams of Hull House addressed the students on Count Tolstoi and Russian Peasant Life at the conference Thursday afternoon. The address was based on personal acquaintance and observation.—Professor Gilbert has an elective twice a week on The Teaching of Jesus, Professor Scott on Propædæutics, and Professor Taylor two hours on The Industrial Structure of Society and one on The Labor Movement.

##### Pacific.

Luther Day, Oct. 31, was observed in Oakland. In the morning at the seminary a commemorative exercise was held, Professor Foster giving an address. Three German hymns, including "A mighty fortress is our God," and a portion of the epistle to the Galatians were read. In the evening a great congregation gathered at the First Church, filling its spacious auditorium and representing the entire force of Protestantism in the city. Again German music was heard, and especially Luther's hymn. Short addresses were made by clergymen of various denominations. President McLean and Professor Foster represented the seminary and Congregationalism. A fine series of Luther views were shown by stereopticon. The meeting closed with singing America.

#### CONFERENCES AND ASSOCIATIONS.

MICH.—Eastern Association was held in Columbus. The sermon was by Rev. Thomas Chalmers. The topics were: The Christian Citizen, The Higher Criticism, What Is It? What Has It Done? Evolution in Relation to Religious Life, The Lord's Day vs. Moses' Day, What Is Conversion According to the Scriptures? Congregationalism and Doctrinal Preaching.

The Detroit Association was held at Pontiac. The sermon was by Rev. James Hyslop. The topics were: The Financial Management in Our Churches, The Relative Importance of the Worship Idea in the Public Service, The C. E. Society as a Missionary Agency and The Importance of Using the Best Lesson Helps. At the woman's missionary session topics were Michigan Missions, A Family of Six, and Foreign Missions.

WY.—The first meeting of Spokane Conference

was held at Cheney, Oct. 26, 27. Dr. Cherington preached to young people on the evening of the 26th. An early morning prayer meeting was attended by a large number of normal school students. The themes were: Fitness for Service, Meditation, Consecration, Right Use of the Bible, What and How to Be a Christian. The meeting was specially helpful to the entertaining church and its pastor, Rev. O. F. Thayer, who has decided to remain in the field another year.

#### NEW ENGLAND.

##### Boston.

Walnut Avenue. Last Sunday a large window was dedicated. It is a gift of Mrs. G. H. Lambert, through a bequest of her mother, Mrs. M. A. Haley. The window is a memorial to the latter's husband, Charles L. Haley, and son. Other gifts of Mrs. Haley were \$2,000 each to the Sunday school and the ecclesiastical society and \$5,000 to the Boston Y. M. C. A. Dr. A. H. Plumb, the pastor, preached the sermon, which contained a brief sketch of the late Mrs. Haley.

DORCHESTER.—Pilgrim. Special services are being held this week from Tuesday to Friday in the auditorium, with speakers drawn mainly from Boston and vicinity. The subjects include such topics as: Encouragements to Revival, Results to Church and Community, Hindrances, Indifference, Aids, Prevailing Prayer, Personal Effort, Persuasion and Appeal.

##### Massachusetts.

WEST SOMERVILLE.—Day Street. A grateful congregation met last Sunday at the reopening of the renewed edifice. Many persons could not be accommodated with seats. The floral decorations were an attractive feature, and all the exercises, including the special music, were full of the spirit of praise. Dr. Alexander McKenzie preached the sermon and Dr. Smith Baker offered the prayer. An historical sketch of the work and planning for the undertaking was given, and Rev. A. E. Winslip gave an address, soliciting contributions to complete the payments, and receiving in response over \$1,100. Other remarks were made, and the pastor, Rev. Peter MacQueen, made the closing remarks. About \$10,000 have been spent. A new Gothic tower has been erected and artistic interior decorations have been finished. A new \$3,000 organ has been put in. All the societies will share in clearing the debt of \$6,000 which remains.

LOWELL.—First. The body worshipping in the meeting house has voted to call an advisory council for next week to review the proceedings of this church since Dec. 1, 1895. Both bodies received additions to membership on communion Sunday, the one worshipping at the hall receiving eight on confession and one by letter, the other receiving five, all on confession.

CLINTON.—First held special services each Sunday morning in October, devoted, successively, to The Bible School, The Y. M. C. A., Old People's Day and the American Board. In the evening a series of three sermons on Centers of Early Christianity has been given.

NEW BEDFORD.—North. Last Sunday resolutions expressing grief at the death of Dr. A. H. Quint were passed. He was a former pastor in this parish, and his death is regarded not only as a loss to it, but to the entire Congregational body of churches.

FALL RIVER.—Central. Rev. Eldridge Mix, D. D., supplied the pulpit and administered the communion for his former parishioners Nov. 1. There was present the largest number of communicants in attendance at any one time since he left. The church has engaged Mr. J. B. Richardson as an assistant of its missionary, Rev. E. A. Buck. He is a graduate of the Springfield Training School, and is proving an acceptable and efficient co-worker.

WORCESTER.—Pilgrim. Institutional work has been taken up with enthusiasm. Already the Cadets Club, three classes in the gymnasium, sewing school and kitchen garden classes have been started. The pastor's normal Sunday school class on Friday nights numbers more than 50.—Fiedmont. The recently organized Brotherhood of Andrew and Philip has its complement in the Band of Martha and Mary organized among the women. A special class for Bible study has been inaugurated under the supervision of Prof. A. W. Edson of the State S. S. Association.—Hope is holding a series of evangelistic services, under the leadership of Rev. H. W. Pope of the Christian Workers Association of New Haven. There has been much interest in the church of late and several have begun the Christian life.

SPRINGFIELD.—First. The offer of the church to Milton A. Dixon to act as the Bible school superintendent, as stated in an item last week, has not been accepted by him.



## Maine.

**BANGOR.**—Central has recently instituted a series of Sunday evening services in the auditorium. Music by a chorus and orchestra and a short address by the pastor are among the leading features. Nov. 5 was the occasion of an enjoyable reception by the church to the pastor and his wife, Rev. and Mrs. J. S. Penman. Notwithstanding the severe storm, a large number were present. The pastor has just completed two years of faithful service. The church has been built up and strengthened in many ways. —Hammond Street. The pastor, Rev. H. L. Griffin, is following up the Moody meetings recently held in the city by a people's praise service Sunday evenings. —Rev. W. E. Noyes, with a quartet of children from the Little Wanderers' Home, Boston, held a service in the Y. M. C. A. rooms and in several churches in the city Nov. 8.

**THOMASTON.**—Under the leadership of the pastor, Rev. C. D. Boothby, 26 young men have formed a social, literary and athletic club. They hope to provide an attractive and wholesome place for young men and a gymnasium for physical development.

**HOLDEN AND DEDHAM.**—Rev. H. A. Freeman and family are now settled in the parsonage. This field is wholly occupied by the Congregational church, no other denomination holding services.

The Scarborough church debt has been canceled, to the great satisfaction of the society.

## New Hampshire.

**HENNIKER.**—A mutual council to consider the case of Rev. F. L. Allen, the late pastor, convened Nov. 2, and after a prayerful consideration of the facts presented in their finding, "the council feels itself compelled to state that Rev. F. L. Allen is unworthy to longer remain in the Christian ministry, and we do therefore approve the action already taken by the church declaring its pastorate vacant, and we publicly withdraw from him the fellowship of the churches which was extended to him by the council that ordained him, and depose him from the Christian ministry, and we disclaim all further responsibility for him in ecclesiastical relations." The deepest sympathy was tendered the church in their trying experience, and gratification was felt at the expressions of penitence on the part of Mr. Allen.

**BENNINGTON.**—The repairs on the house have been completed with manifest improvement. The report of the treasurer is gratifying. The total receipts were \$938 and expenditures \$859. Of the amount raised the women furnished \$238. The rest came from nearly the entire Protestant community and some from other than Protestants.

**FREMBOURNE.**—Through the generous offer of Deacon G. B. Little, supplemented by various contributions of labor and money, a new furnace and heating apparatus for the warming of the audience-room of the church is going in, much to the gratification of the people.

## Vermont.

**BURLINGTON.**—First. A well-attended reception at the chapel recently served as a favorable opportunity for enlarging acquaintances. —College Street enjoyed like opportunities at its reception for strengthening its hold on new members. —The Woman's Foreign Missionary Society of the two churches are preparing a relief box for the Armenians.

The Hinesburg church has completed repairs on its house, costing over \$200. —The Ladies' Benevolent Society in Orwell held a recent birthday reception and netted about \$125. —The Rochester Ladies' Aid Society cleared over \$100 for the chapel debt at a recent fair. —The meeting house in Stowe has been repaired quite extensively of late, the improvements including a slate roof and painting within and without.

## Rhode Island.

**PROVIDENCE.**—Plymouth. Rev. S. H. Woodrow has just entered upon his second year as pastor. During his first year with the church he received 48 new members. The institute is now holding a course of lectures on Sunday evenings on Some Noted Johns, the characters being taken up chronologically.

## MIDDLE STATES.

## New York.

**EAST ROCKAWAY.**—Bethany. A harvest service was recently held with beautiful decorations and appropriate sermons preached by the pastor, Rev. T. S. Braithwaite. The Congregationalist Thanksgiving Service was used in the evening with great acceptance. The offering was for the A. B. C. F. M. The ladies' society through a fair has raised money enough to paint both meeting-house and parsonage.

**RICHFORD.**—Handsome stone flagging has taken the place of the decayed plank walk in front of the

church premises here. Oct. 25 the church observed harvest Sunday. The rooms were decorated with harvest fruits, grains, etc., and the services were appropriate to the day.

## New Jersey.

**PLAINFIELD.**—The officers and teachers of the Sunday school were publicly installed at a service for morning worship. The pastor, Rev. C. L. Goodrich, and one of the deacons addressed them; a covenant was repeated by them and the congregation responded with Scriptural words of blessing.

**NEWARK.**—Belleville Avenue. While this church is mourning over the approaching departure of its pastor to the Union Church, Boston, the First Church is rejoicing in the outlook for renewed prosperity under its recently installed pastor, Rev. James A. Chamberlin, whose installation exercises are described elsewhere.

## THE SOUTH.

## Maryland.

**BALTIMORE.**—First. A Men's Guild has just been formed whose object is to advance Congregational interests among the city churches. —Second. Rev. C. H. Crawford, late of Hammond, La., has accepted a call to the pastorate, and on Thursday evening a reception was tendered him and his daughter. A welcome was extended by the church and his fellow city pastors. —Canton. The fifth anniversary of the church has just been celebrated by a week's special meetings. Most important among the church interests were mentioned the C. E. Society work and the night school for working boys, 300 or 400 of whom have been reached by its influence.

## THE INTERIOR.

## Illinois.

**TUNNEL HILL.**—Fairview closed the work of a little more than its first year Oct. 25 with the dedication of its house of worship. The church is located in a thickly settled community, which has heretofore been poorly supplied with gospel privileges. This work was started by Rev. J. J. Watson, now general missionary of the Illinois H. M. S., in a booth erected on the banks of Beaver Creek. Afterward the gospel tent was used, and Evangelist Purdue took charge of the services, and the work culminated in the organization of a church. The day of dedication was bright and beautiful, the house was filled, many outside being unable to gain admission. The sermon was preached by Supt. James Tompkins. A collection sufficient to pay all indebtedness and to purchase needed furniture was cheerfully given. The other parts of the service were conducted by the pastor, Rev. C. L. Westman, and General Missionary Watson. Miss Watson led the praise service with her autoharp. This church has a wide field of labor, and already has the largest Sunday school in the county.

**JOHNSON CITY.**—This is a new town on the Chicago, Paducah & Memphis Railroad. The church dedicated its neat house of worship Oct. 18. Services were held Saturday evening and all day Sunday. Addresses were given, the dedicatory sermon was preached and the prayer offered by Superintendent Tompkins. The small indebtedness on this property was quickly disposed of and enough added to procure a needed organ. The church is much encouraged, and will go forward vigorously with its work in this open field.

## Michigan.

**WOLVERINE.**—A sadness pervades this church, owing to the death of Mr. Anson Martin, a young man of great promise, who only five weeks ago preached his first and last sermon for this church, and who had accepted a call to the pastorate. Mr. Martin was 22 years old and son of Rev. Joel Martin, who has acted for some time as general missionary in the upper peninsula.

**DETROIT.**—The pastors decided some time ago to hold a regular monthly fellowship meeting. The first was held last week Monday evening at the Ste. Claire Hotel, with dinner. The time was delightfully spent. —First. Dr. Nehemiah Boynton has returned from the East after a 10 days' sojourn among his friends. He brought his family with him, and they are now comfortably settled in their new home.

Central Michigan Institute met at Lansing, Oct. 26. The attendance was good and the discussion on The Duty of Our Government Towards Our Missionaries in Turkey was animated.

## Wisconsin.

**BELOIT.**—First. Rev. G. R. Leavitt, D. D., last Sunday completed his first year in this pastorate. Sixty persons have been added to the church, and the year has been fruitful in many ways. —Second. Oct. 25 was observed as Old Folks' Sunday and a harvest concert appropriately closed the day.

**APPLETON.**—First. Dr. John Watson lectured and preached recently for the pastor, Rev. John Faville. Some of his auditors traveled 250 miles to hear him.

## THE WEST.

## Missouri.

**ST. LOUIS.**—Bohemian. The corner stone of the new edifice was laid Nov. 5, the pastor, Rev. Edmond Wrbitzky, with Rev. Drs. Michael Burnham, J. H. George and C. S. Sargent participating in the services. Among the articles placed in the box were a photograph of the sword with which the Christian Bohemian noblemen were beheaded, the Bible and the confession of faith in Bohemian and a printed sketch of the church, a copy of the *Pravda*, published in Chicago, and a short history of the Bohemian Church, prepared in that language by the pastor.

## Iowa.

**GRINNELL.**—During the five years' pastorate of Rev. E. M. Vittum, just closed, the membership has increased from 711 to 936, the whole number received being 456. The benevolences have advanced each year, the total for the five years being about \$17,000. There has been a decided increase also in the Sunday congregations, the enlarged seating capacity furnished by putting in galleries being needed almost every Sunday.

**BUFFALO CENTER.**—Rev. N. L. Packard recently held special services for three weeks in a country neighborhood, a number of hopeful conversions resulting.

**VICTOR.**—Rev. W. B. Payne, pastor, has received 23 to membership during the past year. In no former year has there been a larger gain.

Improvements costing about \$1,100 have been made on the edifice of the German church, Davenport, during the past year. Rev. C. F. Finger is pastor.

## Minnesota.

**MINNEAPOLIS.**—Plymouth. Fourteen persons united at the last communion, including the pastor, Dr. D. N. Beach, and his wife. Of these two came on confession, one the daughter of the pastor. A "Mutual Help Bureau" brings members of the congregation needing work, Christian homes, etc., in touch with those able to help them. Dr. Beach preached upon city and national politics the Sunday evening before election. —First Scandinavian. Interest is increasing with the coming of the new pastor, Rev. C. B. Bjorge. The hard times, which have thrown many of the members out of work, together with the crowding in of one or two other churches, have retarded growth, but present indications are favorable. —Swedish Mission Temple. Rev. J. G. Princell has closed his work here, owing to financial embarrassment in the church. At present the people do not see how to pay the large debt upon the building. Mr. Princell was commissioned by the C. H. M. S., the church being in sympathy with Congregationalists, though not formally connected with the denomination. A new pastor has been called and the work will go forward. With returning financial prosperity it is hoped that enough money can be raised to meet the floating indebtedness. —Fremont Avenue. The council called Oct. 30 to advise the church with respect to the resignation of its pastor, Rev. James McAllister, unanimously advised him to withdraw his resignation and to remain with his people. This was in view of the unanimous desire of the church to retain their pastor and the fact that the pastorate had been happy and successful. Mr. McAllister had already accepted the call to Alpena, Mich., but acquiesces in the advice of the council and asks to be released by the Alpena church. In the view of the council the tendency to short pastorates needs to be checked.

**GLYNDON.**—This church, the only one in the community, has been embarrassed in its finances. In the spring a quarter section of land was set apart for its use and worked by the different members, the proceeds to go to the running expenses of the church. At one time 53 horses were at work preparing the ground for flax. Owing to wet weather after harvest and a drop in the price of flax, the net proceeds are only about \$350.

**BELVIEW.**—Rev. G. E. Northrup, who is doing missionary work at this and other points, has secured a new meeting house, which is already inclosed and will soon be completed. Church organization will follow. This is the only English speaking enterprise in the community.

## Kansas.

**OSBORNE AND DOWNS.**—The pastor spends alternate Sundays on each field. At Downs an evening service on the Sunday when there is no preaching is carried on by the members with marked success, both as to audiences and interest. A card containing these lay services for three months is published.

and the following are among the topics for October and November: Is It a Sin for People to Live Without Striving to Grow Wiser and Better Each Day? How Should We spend the Sabbath Day? What Do We Learn from the Parable of the House Built on a Rock? There is a prepared opening address, followed by discussion.

**OBERLIN.**—This frontier church has been self-supporting from the start. During the last 10 months it has raised \$657 for all purposes, including \$116 by the Ladies' Aid Society. The place of worship has been changed from the courtroom to an attractive apartment in a well-located brick block.

**ELLIS.**—The resignation and departure of the pastor, Rev. J. W. Cone, are generally regretted. In spite of crop failures and business depression the church has prospered financially. It is practically out of debt and has recently bought lots suitable for a parsonage.

**LONGTON.**—Rev. Owen Umstead finds the work opening hopefully. A Thursday evening normal class, in which the pastor uses the blackboard freely in outline work and map study of the Holy Land, attracts an interested audience.

**MOUNT AVE.**—Preaching service is held once in two weeks, and a meeting under the auspices of the active C. E. Society on the intervening Sundays.

At Dial a sermon is read on alternate Sundays when the pastor is in another field. The meeting house is undergoing repairs.—Parsons church has added 25 members during the last six months, and it is expected that others will soon unite.

#### Nebraska.

**LONG PINE.**—This church, which had been a long time pastorless when Mr. J. M. Andrews came, is responding with zest to his call for service, and there is increased interest along all lines. Ten new members have been elected, six of whom were welcomed to fellowship Nov. 1, the other four having been unavoidably detained.

**ALMA.**—This pastorless church was greatly encouraged by the accession, Nov. 1, of 12 members, eight on confession. Supt. Harmon Bross preached and administered the sacrament.

#### New Mexico.

**WHITE OAKS.**—Though the town has been practically without an income for six months, owing to an accident to the principal mine, and a third or more of the inhabitants have moved away, yet the church is fairly prosperous except financially. It finds itself unable, however, to raise the salary of the pastor, Rev. J. A. Hollars, who has been doing excellent work. He is, therefore, compelled to resign and will close his work Dec. 1. This will be a severe blow to the church, which may be compelled to close its doors. Archbishop Chapelle on a recent visit spoke in the Congregational edifice.

#### PACIFIC COAST.

##### Washington.

**EAGLE HARBOR.**—The new house of worship was dedicated Nov. 1, Supt. Samuel Greene preaching the sermon. Supt. A. J. Bailey had charge of raising the unpaid balance of the cost and offered the prayer of dedication. About \$200 were paid on the spot, which, with \$350 from the C. C. B. S., covers last bills. The edifice and lots, which in other years would have cost \$2,500, have been secured for \$1,600. The church has also a fine parsonage.

**WALLA WALLA.**—A council met Oct. 25 to organize a German church. The body consisted of representatives of German churches in the State, including those of Fresno, Cal., and Portland, Ore.

The foundation of the new meeting house at Pleasant Prairie has been laid. Mrs. E. J. Singer preached acceptably for this church Oct. 18.

Two small Welsh churches have voted to go over to the Presbyterians, and, although it was clearly shown that this action was brought about by misrepresentations, and no proper opportunity was given for the removal of any real grievance, they were received by the presbytery.

#### THANKSGIVING, NOV. 26.

##### PRESIDENT CLEVELAND'S PROCLAMATION.

The people of the United States should never be unmindful of the gratitude they owe the God of nations for his watchful care, which has shielded them from dire disaster and pointed out to them the way of peace and happiness. Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teachings and to follow with sinful pride after their own devices.

To the end that these thoughts may be quickened, it is fitting that on a day especially appointed we should join together in approaching the throne of grace with praise and supplication.

Therefore I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 26th day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land.

On that day let all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the universe for our preservation as a nation and our deliverance from every threatened danger; for the peace that has dwelt within our boundaries; for our defense against disease and pestilence during the year that has passed; for the plentiful rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us.

And let us, through the mediation of him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor.

Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

## Catarrh

Is just as surely a disease of the blood as is scrofula. So say the best authorities. How foolish it is, then, to expect a cure from snuffs, inhalants, etc. The sensible course is to purify your blood by taking the best blood purifier—Hood's Sarsaparilla. This medicine has permanently cured Catarrh in a multitude of cases. It goes to the root of the trouble, which is

#### Impure Blood.

"I have been afflicted with nasal catarrh, which caused me severe headaches nearly every day. After trying numerous remedies without benefit, I decided to try Hood's Sarsaparilla. When I had taken three or four bottles I was completely cured of the catarrh and headaches."—N. G. EGGLESTON, Rapid City, S. D.

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## ON STUMBLING.

A man stumbles because something gets in his way. But very often it happens that the thing over which he stumbles is himself. He gets in his own way. Then he sees only the result, not the obstacle.

Many people have thus stumbled by failing to realize the help they can have from a good book cabinet. It provokes the acquisition of books; it incites to the reading of books; it makes one's books twice as valuable because twice as accessible.

And if to your book cabinet you join a writing desk, the combination is sure to prove beneficial to you. No man can fail to reap a rich benefit from this close partnership of his reading and his writing.

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## THE BUSINESS OUTLOOK.

Imagine, if you please, a broad river reduced to a small, sickly stream by obstructions at its source and by lack of rain. A week, or perhaps better said two weeks, ago the broad, majestic current of American commerce was thus reduced. The obstructions at its source were the fear of the free silver campaign and the revolutionary character of the latter, while the lack of rain may be typified in the absence of confidence throughout the country.

But today, how different is the situation! Already the bed of the stream is gradually rising, and afar off may be heard the roar and the rush of the waters as the obstructions have been lifted. It cannot, therefore, be long before the river is again at its normal height, and if the volume of the roaring sound counts for anything the water in the river will rise to an abnormal height. In truth how can it be otherwise when the water has so enormously accumulated by being so long held in check?

The triumph of sound money has brought about this wholesome change in mercantile and financial affairs. Money that was hoarded is flowing back into enterprise and industry, mills are starting up, and orders for merchandise have already heavily increased. The idle will find employment, and unless the masses have plenty of work they have not money to spend, and unless this purchasing power exists there can never be any real prosperity.

The advance in the price of grain products has furnished the farmer with profits that were earlier unexpected, and gives him in consequence a surplus with which to buy the manufactured products of the East. It should not be overlooked that this is an agricultural country, and that consequently the prosperity of the farmer, the retailer and the mechanic are indissolubly linked together. Let the party in power or out have a fatherly care for the farmer, and the rest of the country will be able to take care of itself.

Business in all lines is now better, the volume is all the while swelling, and in our judgment the country stands upon the threshold of the largest boom witnessed since 1879-81. Outside of the election, the factors are peculiarly favorable in their bearing upon the general trade situation.

The hope of the future life has always nestled in the heart of the race and found wings upon occasion.—*Ian MacLaren.*

The Temple Presbyterian Church of Philadelphia, having been thoroughly renovated, had an elaborate program of re-entering services last week. The pastor is Rev. Francis A. Horton, D.D., recently of the Union Church, Providence. The sum of \$10,000 has been expended in repairs of the church building, and on the completion of the work a thank offering of \$460 was made for home missions. Dr. Horton is to preach a course of 12 sermons on The Future Life—not a common pulpit theme at present.

**GEORGE H. WILSON** of New York is at the Quincy House, Nov. 12, 13, 14. Mr. Wilson is the inventor of an artificial eardrum that has gained him no little celebrity.

**A RARE COMBINATION.**—Adamson's Botanic Cough Balsam combines the most potent medical ingredients, and is a certain cure for the most obstinate and unyielding coughs, colds and all bronchial troubles leading to consumption. No case is hopeless, no matter how serious. Sold by all druggists.

**CATARRH** means danger, because if unchecked it may lead directly to consumption. Catarrh is caused by impure blood. This fact is fully established. Therefore, it is useless to try to cure catarrh by outward applications or inhalants. The true way to cure catarrh is to purify the blood. Hood's Sarsaparilla, the great blood purifier, cures catarrh by its power to drive out all impurities from the blood. Thousands of people testify that they have been perfectly and permanently cured of catarrh by Hood's Sarsaparilla.

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Less than 100 copies of one number 1 cent each.

**THE CONGREGATIONALIST, Boston.**



## DR. QUINT'S FUNERAL.

The funeral was held Friday morning in the Allston church, of which he was a member, and where he worshiped the last Sunday of his life. The women of the church had made it more beautiful with their own offerings of love, and they served gracefully in arranging the many floral emblems and the patriotic regalia brought from afar. Back of the pulpit and at its sides stood the banners of the Loyal Legion and the many Grand Army posts in attendance, and the casket was wrapped in the stars and stripes. Seated in the pews were many of the best known of the younger and older clergymen of eastern Massachusetts, large delegations from the Masonic and military organizations of which Dr. Quint was either a member or had honorably and generously served, and many of the laymen and women of the Boston churches. The body bearers were comrades from the New Bedford Grand Army Post, of which Dr. Quint was the pioneer member, and the pall-bearers were Messrs. Thomas Todd, C. E. Swett, S. B. Capen, S. B. Shapleigh, F. H. Mudge and Judge H. W. Baldwin.

The pastor of the church, Rev. J. O. Haaviv, offered the opening prayer, and later told of the profound sorrow which the Allston church suffered as it faced the certainty that it had lost the friend and member to whom it had never gone in vain for wise advice and Christian sympathy.

Rev. A. E. Dunning named the many positions of responsibility in the Congregational denomination which Dr. Quint had filled so uniquely and so long, and he dwelt briefly but impressively upon the personal virtues of the dead man—his patience, his generosity, his loyalty to his friends, his wisdom, his ability to see all around a subject and far ahead, his sympathy for young men and his lavish service for the denomination, for churches and clergymen seeking counsel and for the peace of the churches.

Prof. Egbert C. Smyth of Andover Seminary described Dr. Quint's relations with Andover Seminary, first as a student, where he made a marked impression at a time when there were many strong men there studying, and later, when, as a Visitor and temporary instructor in homiletics, he came back to fill important positions requiring the most delicate tact and courage. How admirably Dr. Quint did his duty Dr. Smyth hinted, but did not fully describe.

The closing prayer by Rev. Dr. J. M. Well-

man, Dr. Quint's classmate at Andover, was tender in its spirit and full of discriminating thought. After those who desired to had viewed the remains they went with the family and a few friends, escorted by the G. A. R. men of New Bedford, to Dover, N. H., where another service was held in the First Parish Church, which Dr. Quint joined when a boy. Rev. George E. Hall, D. D., pastor of the church, conducted the devotional exercises. President Tucker of Dartmouth College, Judge I. W. Smith, Dartmouth, '46—a classmate—and Rev. George B. Spaulding, D. D., of Syracuse, N. Y., delivered eulogies. Just at twilight, with solemn Masonic rites, his body was laid to rest in the Pine Hill Cemetery.

The most simple and safe remedy for a cough or throat trouble is "Brown's Bronchial Troches." They possess real merit.

CATARH is a constitutional disease and requires a constitutional remedy like Hood's Sarsaparilla, which purifies the blood.

F. W. KINSMAN & CO., who manufacture Adamson's Cough Balsam, have received the following letter of commendation from the Suffolk Dispensary: "We thank you most heartily for your generous donation of Adamson's Cough Balsam. We are very glad to say that its use in our work has been most beneficial, it having a curative effect upon some chronic cases that did not yield to the ordinary treatment. We shall continue its use in the work we are doing among the people in this section of our city."

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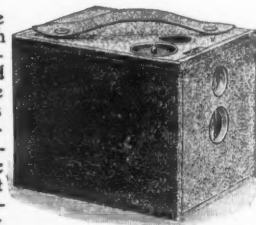
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Light-proof Film Cartridge, 12 exposures, 3 1/2 x 4 1/2, .60  
Complete Developing and Printing Outfit, 1.50

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Booklet Free.

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"XII"  
Spoons

most exposed have three times the usual thickness of silver on the places to wear, as indicated in the illustration. They wear three times as long as ordinary spoons, and cost but little extra. The full trade-mark (stamped on each piece) is

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For sale by dealers everywhere. Made by MERIDEN BRITANNIA CO. MERIDEN, CONN.; 208 Fifth Ave., NEW YORK. The largest manufacturers of high-class silver-plated ware in the world.

**KNICKERBOCKER.**  
No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores. A.C. By mail \$1 per pair (\$1.50 silk). Send chest measure around body under arms. Circular free. Address: KNICKERBOCKER BRACE CO., EASTON, PENN., U.S.A.

**CINCINNATI BELL FOUNDRY**  
CINCINNATI, OHIO.  
SOLE MAKERS OF THE **BYMTER BELLS**  
FOR CHURCH, SCHOOL, FIRE ALARM &c.  
Catalogue with 2500 testimonials. Press and Terms FREE.

**Blake Bell Foundry**  
Established in 1820.  
Successors to WM. BLAKE & CO.  
Manufacture bells of every description, single or chimes, of Copper and Tin. Address  
**BLAKE BELL CO., Boston, Mass.**

THE LARGEST ESTABLISHMENT MANUFACTURING  
**CHURCH BELLS & PEALS**  
in the World.  
PUREST BELL METAL (COPPER AND TIN).  
Send for Price and Catalogue.  
J. SHANE BELL FOUNDRY, BALTIMORE, MD.

## BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, N.C.

# JOEL GOLDTHWAIT & CO.

ARE SHOWING A FINE LINE OF THE

## WILLIAM MORRIS

# CARPETS AND RUGS.

AXMINSTER, WILTONS, BRUSSELS,  
THREE-PLY AND KIDDERMINSTER.

THE DAISY PATTERN, though old, is still very popular. We can show about all the Morris designs.

## HIS HAMMERSMITH RUGS

Are beautiful in color and design, and are well worth inspection. We are the ONLY agents in Boston for the MORRIS CARPETS.

163 to 169 Washington Street, Boston, Near Cornhill.



**CHURCH CARPETS**

AT MANUFACTURERS' PRICES. **JOHN H. PRAY, SONS & Co.,**  
CARPETS AND UPHOLSTERY,  
WASHINGTON ST.,  
OPP. BOYLSTON ST.,  
BOSTON.



### WHAT IS BEING DONE FOR THE ARMENIAN REFUGEES.

The arrival in Boston on Sunday morning, Nov. 1, of a party of about fifty of the Armenian refugees who had been detained on Ellis Island awakens anew our interest in these unfortunate people. These men had had their tickets bought and had been put on board the cars by officers of the Salvation Army in New York and were met here by the Armenian Relief Committee. Some of them attended Shawmut Church in the morning. Temporary lodgings had been provided for them at 16 Waltham Street, and in the afternoon a religious service was held at that place. Mr. Jegalian, the pastor of the Berkeley Temple Armenian congregation, spoke in Armenian from the text, "Ye are the light of the world," and was followed by Dr. John Garzigian of Constantinople, who spoke in Turkish. Dr. Garzigian read from the book of Esther, pointed out that it was Esther's faith that saved her people and said, "We have trusted in man—in the Powers of Europe; let us put our trust in God as did Esther." When he said, "We are now in a land of freedom, in safety, but it makes me shudder when I think of the women and children still at the mercy of the persecutor," many of the men sobbed aloud. It was pathetic indeed to see these men, very different from the ordinary emigrant, with tears running down their dark-skinned faces, to feel that they had fled for their lives in defense of their religious faith, and then to remember that some Americans, in the full enjoyment of personal security, had been unwilling for them to land on our shores. The service closed with the Doxology sung in Armenian words.

Nearly all these men are young—few of them being over forty—and mostly unmarried. Most of them were prosperous merchants in Constantinople at the time of the massacre last August, when their shops were pillaged and their property destroyed. Among them are tailors, an electrical engineer, a silversmith, wood merchant, doctors, druggists, a dentist and a number of college students. Up to last Saturday about thirty had been sent out, and applications and letters of inquiry are being received daily.

Some have been sent to New Hampshire, some to the western part of the State and some to the Cape. Places secured so far have been for domestic and farm work. Miss Blackwell promised to be responsible for twenty-five and the W. C. T. U. for fifty. These fifty were sent to Revere on Saturday.

Besides the aid furnished by Americans the Armenians are helping one another. The Armenian Relief Association, organized two weeks ago and composed of seven prominent Armenian merchants of Boston, is doing all that can be done to raise funds and secure employment. One well-known merchant on Tremont Street has found places in his store for some six or seven, and even laborers who have been earning \$3 or \$4 a week are sharing this with their more needy countrymen. Mr. Gulesian is the executive member of the relief committee and will be glad to receive contributions of clothing and other supplies at 16 Waltham Street.

There are about 3,000 Armenians in Massachusetts, principally at Lynn, Worcester, Lawrence and Haverhill. In the vicinity of Boston there are about 500, of whom about 150 men and six or seven women are in the city proper. They are industrious, honest and frugal and almost never found among paupers.

The writer has for a number of years taught the English language to foreigners, including Germans, French, Italians, Portuguese, Russian Jews and other nationalities, but among them all she has found no men more intelligent and more eager to learn than the class of Armenians she is now teaching, few of whom have been in this country more than six months.

### Marriages.

The charge for marriage notices is twenty-five cents.

**LITTLE-DAVIS**—In Chicago, Oct. 13, by Rev. W. A. Warren of Waterville, Minn., Rev. Wilbur G. Little of Allison, Io., and Letta A. Davis of Parkersburg.

**MANSS-ALLEN**—In Polo, Ill., Oct. 28, Rev. W. H. Mauss, pastor of the Church of the Redeemer, Chicago, and Jennie Allen of Polo.

**POETON-HALE**—In Lincoln, Neb., Nov. 4, by Rev. H. Bross, D. D., Rev. Josiah Poeton of Peabody, Mass., and Harriet Ives, daughter of Thomas Edward Hale, of Castine, Me. Mr. Poeton takes up the work at the First Ch., Taylor, Neb.

### Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be in the hands of the officiating minister.

**SAMUEL**—In Brewster, Nov. 4, Lucy Alley, wife of Rev. Robert Samuel, aged 71 yrs.

**SYKES**—In Chicago, Oct. 22, James W. Sykes, formerly of Newton, aged 68 yrs. He was associated with the house of Fairbanks, Morse & Co., Chicago.

### MISS ESTHER WHITTEMORE

Of Everett, Mass., aged seventy-eight years and ten months, daughter of the late William Whittemore, after an illness of four weeks, which was borne with Christian fortitude, fell asleep in Jesus Saturday morning, Oct. 24. She had been a devoted member of the Congregational church for more than fifty years, at one time was leader of the church choir, having a fine soprano voice, and for twenty-five years was a teacher in the Sabbath school. She leaves one devoted sister who has been her constant companion since childhood, and three brothers, to mourn her loss. A large circle of friends was present at her funeral services, which were conducted by a former pastor, Rev. G. Y. Washburn, and present pastor of the church, Rev. Arthur Patten. The beautiful floral tributes testified of the love and friendship of her many friends. Her was a character of sterling Christian qualities. Scorning all the petty worldly vanities, she lived a simple, cheerful, Christian life, trusting in that Saviour with whom she now dwells, in her father's house of many mansions.

Asleep in Jesus! blessed sleep!  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes.

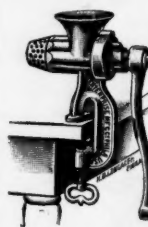
**ESSAY ON STUMBLING**—In another column of this paper is an interesting essay on Stumbling. It shows that many people stumble from getting in their own way, and tells plainly how to get out of one's way. It is, altogether, an article well worth reading. It is contributed by the Paine Furniture Company in their announcement.

## Chop

Any kind of meat, cooked or uncooked, for sausage, hash or mince-meat; lobster and chicken for salad; tripe, codfish, etc., with the

### Enterprise NEW

## MEAT CHOPPER



**32-TINNED-68**  
In two pieces—can be taken apart, cleaned and put together as easily as you can wash a dish. No parts to lose or get out of order. No. 2, \$1.75; No. 4, \$2.25. Pays for itself. Useful every day in the year. Ask your dealer. Send two 2c stamps for the "Enterprising Housekeeper," 200 recipes.

The Enterprise Mfg. Co. of Pa., Phila., Pa.  
Makers of the Enterprise Raisin Seeder



**DEAF-NESS** & head noises  
When the common sense ear drums—those where medicine fails; stops the progress of deafness; concentrates sound waves to one point upon Natural Drum, also takes the place of Natural Drums when wholly or partially destroyed; invisible, comfortable, safe—no wire or strings to irritate. For full information write or call for 14-page book on Deafness and Testimonials, FREE. **WILSON EAR DRUM CO.**, Offices: 335 Trust Bldg., Louisville, Ky., 1122 Broadway, (Room 851), New York.

### BLINDNESS PREVENTED

The Absorption Treatment a Success. Hundreds successfully treated for all diseases of the eyes or lids without knife or risk at their homes and at our Sanitarium, the largest and most successful institution in America. "Don't wait to be blind." Pamphlet Free. **BEMIS EYE SANITARIUM**, Glen Falls, N. Y.

We wish we could make everybody believe that promptness is prevention; that there should be no delay when you are losing flesh and when you are pale, especially if a cough be present. The continued use of Scott's Emulsion in the early stages of lung affections does prevent the development of Consumption. Your doctor will tell you this is true and we state it without wishing to make any false claims or false promises. Free book tells more on the subject.

SCOTT & BOWNE, Chemists, New York.

### Children love



to look at pictures and be told a story. Why not take advantage of this trait to fill the Church on Sunday evenings. Show them pictures by the aid of one of our Stereoscopes.

Special Lanterns and Slides for all purposes sold and loaned on easy terms. Send for free literature.

### RILEY BROTHERS,

Bradford, Eng. 16 Beckman St., New York.  
The largest Stereoscopic outfitters in the world.  
BRANCHES—BOSTON: 36 Bromfield St. CHICAGO: 106 La Salle St. KANSAS CITY (Mo.): 415 East 14th St. MINNEAPOLIS: 1564 Hennepin Ave. CHATTANOOGA: 708 Market St.

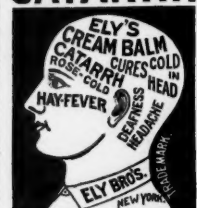
Grand National Prize of 16,000 francs at Paris

## Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poverty of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot  
New York: E. FOUGERA & CO.  
26-30 N. William St.

### CATARRH



### NASAL CATARRH

is a LOCAL DISEASE and is the result of colds and sudden climatic changes. This remedy does not contain mercury or any other injurious drug.

**ELY'S CREAM BALM**  
Opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane from Colds.

### COLD IN HEAD

Restores the Senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cents at Drug-gists or by mail; samples 10c. by mail.

ELY BROTHERS, 56 Warren Street, New York.

## BARLEY CRYSTALS

New Diuretic, Relieving of Urine Cereals. Endorsed by physicians in cases of weak and irritable Digestive Organs, and Kidney trouble. Emollient, attractive, palatable. Unsurpassed in the whole range of cereals.

PAMPHLET AND COOKING SAMPLE FREE. Unrivalled in American Europe. Ask Dealers, or Write to Farwell & Bates, Watertown, N. Y., U.S.A.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.



WEEKLY REGISTER.

Accessions to the Churches.

Conf. Tot.	Conf. Tot.
<b>CALIFORNIA.</b>	<b>MINNESOTA.</b>
Pomona, Pilgrim, 8 12	Minneapolis, Open, 3 5
Redlands, First, 7 5	Door, 3 5
Riverside, 7 5	Plymouth, 2 14
Santa Ana, 7 5	St. Paul, Pacific, 23 27
Sherman, 11 11	
<b>CONNECTICUT.</b>	<b>NEBRASKA.</b>
Ansonia, First, 5 5	Alma, 8 12
Greenfield Hill, 5 7	Calhoun, 4 4
Hartford, Fourth, 4 8	Long Pine, 4 6
Wilton, 9 9	
<b>IOWA.</b>	<b>NEW HAMPSHIRE.</b>
Buffalo Center, 7 7	Exeter, First, 2 4
Cedar Rapids, Beth- any, 9 9	Gilmanton Iron Works, 2 3
Des Moines, Plym- outh, 6 6	Marbleboro Center, 2 3
Garden Prairie, 6 6	Nashua, Pilgrim, 2 3
Girard, 10 10	Plymouth, 4 4
<b>MAINE.</b>	<b>NEW YORK.</b>
Bangor, Central, 4 4	Brooklyn, Rochester Ave., 3 3
Bath, Winter St., 3 3	Corona, Union, 7 8
Bridgton, 3 3	
Island Falls, 2 4	<b>OHIO.</b>
N. Bridgton, 3 6	Oberlin, First, Second, 4 19 6 21
<b>MASSACHUSETTS.</b>	<b>OREGON.</b>
Andover, Free, 4 6	Eugene, 7 7
Auburndale, 1 7	Portland, First, Salem, 4 4
Boston, Berkeley Temple, 2 3	
Dorchester, Second, Elliot, 1 11	<b>PENNSYLVANIA.</b>
Highland, 3 3	Ebensburg, 32 32
Jamestown Plain, Cen- tral, 8 21	Pittston, Welsh, 10 10
Mt. Vernon, 2 5	<b>VERMONT.</b>
Phillips, 3 3	Burlington, College St., 2 6
Shawmut, 3 3	Highgate, 4 4
Brookline, Leyden, Chelsea, First, 1 3	Jeffersonville, 3 3
Central, 1 5	Roynton, 4 6
Clinton, 3 4	St. Johnsbury, North, Salisbury, 2 3
Easton, 3 3	
Everett, Mystic Side, Fall River, Central, Haverhill, Central, Lowell, First, 1 6	<b>WASHINGTON.</b>
Trinitarian, 8 9	Leavenworth, 4 4
Hyde Park, First, 3 3	Spokane, Westmin- ster, 11 11
Malden, First, 6 10	
Northampton, First, Pittsfield, First, 3 6	<b>WISCONSIN.</b>
S. Acton, 9 9	Beloit, First, 1 8
W. Newton, 8 13	Second, 10 10
Worcester, Bethany, Hope, 3 4	<b>OTHER CHURCHES.</b>
Old South, 5 9	Burdette, Col., 10 10
Piedmont, 1 6	Highland, Kan., 42 42
Pilgrim, 8 8	Marseilles, Ill., First, 8 10
Plymouth, 4 7	Nailor, Ga., 10 10
Swedish, First, 6 6	Providence, R. I., Academy Ave., 4 6
<b>MICHIGAN.</b>	St. Louis, Mo., Re- deemer, 8 11
Lansing, Pilgrim, 9 15	Wardner, Idaho, 4 4
Lewiston, 2 7	Churches with less than three, 14 40
Olivet, 8 8	
Romeo, 3 3	
Saginaw, 5 8	
Conf., 207; Tot., 810.	
Total since Jan. 1. Conf., 12,975; Tot., 23,327.	

Calls.

BALCON, Fred. A., E. Douglass, Mass., to "Union" Ch., Sayreville, R. I.  
BEVIN, H. S., to First Ch., Hamilton, Ont.  
CAMPELL, John P., New Ulm, Minn., to Hennepin, Ill. Accepts.  
DOUGLASS, Prescott D., Newton Falls, O., to Tallmadge; GIBSON, Willard P. (Pres.), Ewart, Mich., to Hunts-  
burgh, O. Accepts.  
GRIFFITH, Joshua O., Rensselaer Falls, N. Y., to Andover, O. Accepts.  
HADDEY, E. A., Forest Heights Ch., Minneapolis, to Immanuel Ch., Burnside, Chicago. Accepts.  
HULL, Geo. H., to permanent pastorate at Rush Center and Jetmore, Kan. Accepts.  
KING, J. S., to Nailor, Ga.  
LEWIS, John B., Erwin, S. D., to Highmore and Hols-  
bred, Accepts, to begin work on his return from abroad.  
MARSTON, Percival F., Cambridge, N. Y., to Lancaster, N. H.  
MARTIN, Edwin, Bloomfield, Neb., to Erwin, S. D. Accepts.  
MATHER, J. Bruce, Harlan, Io., accepts call to Garner and to Pioneer Ch., Clear Lake.  
MOSES, Dighton, recently chaplain Ct. State Prison and previously pastor at Granby, Ct., to Troy, N. H. Accepts.  
PIERCE, Wm., Creston, Ill., to Highmore, S. D. Ac-  
cepts.  
RICHIE, David H., to Mondovi, Wis., for the fourth year, not to the permanent pastorate.  
SARRIS, Elias J., recently of De Smet, S. D., to Bloom-  
field, Neb. Accepts.  
SPENCE, J. M. A., Chicago, to Clark, S. D. Accepts.  
STALEY, John J., formerly of Leslie, Mich., to Dexter. Accepts.  
SYLVESTER, J. Walter, S. Broadway Ch., Denver, Col., to Second Pres. Ch., Albany, N. Y.  
TAGGART, Chas. E., formerly of Rockford, Io., to Elk Point, S. D.  
WARNER, Thos. H., Clinton, Mich., to Perry. Ac-  
cepts.  
YOUNG, Harry W., to Mississippi Ave. Ch., Portland, Ore. Accepts.

Ordinations and Installations.

ABERCROMBIE, Ralph H., and J. W. Newbury, Vt., Nov. 6, Sermon, Rev. H. T. Barnard; other parts, Rev. Messrs. J. L. Merrill, C. L. Skinner, R. G. Eng-  
bee, C. H. Coledge.  
BALE, Harris G., i. Leyden Ch., Brookline, Mass., Nov. 1, Address, Pres. Geo. Harris, D.D.; other parts, Rev. E. M. Noyes, Hon. S. B. Chapen, Drs. Ar-  
thur Little, G. A. Gordon, W. E. Barton, W. H. Davis.  
KEPHART, Wm. H., i. North Ch., New York City.  
KIMMONS, Henry A., i. Manhattan Ch., New York, Nov. 3, Addresses by Drs. R. S. Storrs and H. E. Cobb; other parts, Drs. A. F. Rehrends, Lyman Abbott, R. R. Meredith and Rev. A. P. Atterbury.  
WILCOX, A. Y., i. Newark Valley, N. Y., Oct. 28.

Resignations.

ANGELL, Sam'l D., Bakersfield, Vt.  
EVANS, John E., Henry, Ill.  
GILLISON, Andrew, St. Albans, Vt., to take effect Apr. 1.  
HARRISON, Jas., Beacon, Io.  
HOLLARS, John A., White Oaks, N. M., to take effect Dec. 1.  
HOWELL, Jas., Big Bend, Spokane, Wn., to join Sp. Kane Presbytery.

PEDERSON, Jens, Second Ch., Wesley, Io., for further study.  
THAYER, O. Franklin, Cheney, Wn., withdraws resig-  
nation and decides to remain another year.  
THRALL, J. Brainerd, First Ch., Altany, N. Y., to take effect March 1.

Dismissions.

BRAY, Henry E. W. Rutland, Vt., Oct. 26. His address will be S. Framingham, Mass.  
PARSONS, Jas., Vacaville, Cal., Oct. 14.  
PRATT, Magee, Kensington, Ct., Oct. 1.

Churches Organized.

BROOKLINE, Mass., Leyden, org. and rec. 4 Nov., 55 members. Rev. H. G. Hale is pastor.  
GAZA, Io., Rev. J. K. Nutting, pastor.  
NAILOR, Ga., 19 members.  
OAK GROVE, Io., 25 Oct., united with Wittenburg, in care of Rev. Edward Durant.  
SOUTH WALLINGFORD, Vt., 2 Nov., nine members.  
WALLA WALLA, Wn., German, 25 Oct.

Miscellaneous.

ADAMS, Geo. C., and family, were given a reception by Compton Hill Ch., St. Louis, Mo., Nov. 2, at which they were presented with rich gifts of silver and an address handsomely engraved, mounted and framed, which had been adopted by the church at its previous midweek meeting.  
FULLER, Edgar R., was heartily welcomed to his new pastorate at Inlay City, Mich., with a fully attended reception held in the church.  
FULLERTON, J. Ellsworth, and wife, of Bellows Falls, Vt., at their recent "at home" on the 20th anniversary of their marriage, were generously remembered by their parishioners and friends with valuable gifts, including a purse of over \$100.  
HENRY, Miss E. K., has been invited to supply for a time at Highmore and Holsbred, S. D.  
KIMBALL, Lucien C., recent pastor at Middlefield, Mass., accepts appointments as New Eng. Sec'y for the National Reform Association and financial agent for the Congregational Record and New Hampshire Journal. His address is Canterbury Depot, N. H.  
SUTHERLAND, J. W., Webster Groves, Mo., is unable to perform his pastoral duties, owing to illness. The pulpit is being supplied by Rev. A. L. Love.  
VOORHEES, J. Spencer, who recently resigned his pastorate at West Winsted, Ct., sailed for Glasgow recently. His friends made him a present of \$100 before his departure.  
WARD, Earl J., St. Johnsbury, Vt., is supplying at Barton till a pastor can be found.

If your Food Distresses you

Take Horsford's Acid Phosphate.

It aids the stomach to digest the food, and does away with that full feeling after eating.

Take a Combination Case of the  
**LARKIN SOAPS**  
and a "Chautauqua" Antique Oak  
Reclining Easy Chair or Desk  
ON THIRTY DAYS' TRIAL. From factory  
CASE CONTAINS . . . to family.



100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.  
12 Packages Boraxine. 18 Cakes Finest Toilet Soaps.  
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.  
If changes in contents desired, write.  
The Soaps at retail would cost \$10.00  
Either Premium is worth . . . \$10.00  
Both if at retail . . . \$20.00  
You get the Premium gratis. Both \$10.  
AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT \$10.00;  
IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in The Congregationalist, Sept. 24th, Oct. 15th.  
NOTE.—The Larkin Soap Company have used the columns of The Congregationalist for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soap and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—The Congregationalist.



ANY ONE CAN COOK WITH A  
**GLENWOOD RANGE**  
As it is fitted with a THERMOMETER  
attached to the oven door, that indicates  
the exact heat in the oven at all times.  
For sale in all prominent cities and towns  
throughout New England.  
MADE BY WEIR STOVE COMPANY, TAUNTON, MASS.



**BAILEY'S REFLECTORS**  
compound, light-spreading, silver-plated Corrugated Glass reflectors.  
The most perfect light ever made for CHURCHES, Halls, etc.  
Handsome designs for electric light, gas and oil. Catalogue and price list free.  
BAILEY REFLECTOR CO., Pittsburg, Pa.

You might just as well



try to blow around a weather vane as to

help some people by pointing out the right way. They won't see it. Even if you prove to them that it's the easiest way, and the safest, and cheapest, they won't walk in it. But this isn't so with all. It's only a few, comparatively. We're not complaining. There are millions of women who have seized on Pearline's way of washing—glad to save their labor, time, clothes, and money with it. Most women don't need much urging when they fully understand all the help that comes with Pearline. 500

Millions Pearline

## DECORATIONS

THE painter decorates the wall; the artist-in-needle-work decorates the furniture; the emperor decorates with a medal the faithful soldier; but dirt decorates all neglected things and places with its own peculiar badge—a badge of disgrace. Decorative art is a good thing if it does not lead people so high up that they cannot see the dirt that accumulates in the kitchen and in the corners. It is those housekeepers who use SAPOLIO that win the medal of honor and have houses and reputations free from the imputation of a decoration of dirt.



## IVORY SOAP

Copyright, 1898, by The Procter & Gamble Co., Cinc.

When office work has tried the nerves  
And taxed both hands and brain,  
A quick, cool wash with Ivory serves  
To soothe and ease the strain.

## The Cyclist's Necessity.

# POND'S

WILL CURE CUTS, BURNS,  
BRUISES, WOUNDS, SPRAINS,  
SUNBURN, CHAFINGS, IN-  
SECT BITES, ALL PAIN, AND  
INFLAMMATIONS. . . . .

USED INTERNALLY  
AND EXTERNALLY.

GENUINE IN OUR  
BOTTLES ONLY, BUFF  
WRAPPERS. SEE  
OUR NAME, POND'S EX-  
TRACT CO., NEW YORK,  
76 FIFTH AVENUE.

# EXTRACT

USE POND'S EXTRACT OINTMENT  
FOR PILES.

Sent by mail on receipt of 50 cents.

## "Just Right!"

The verdict  
of veteran  
operators  
upon . .  
the . . .



IMPROVED MODELS  
OF THE  
**REMINGTON**  
Standard Typewriter.

A MAXIMUM OF DURABILITY,  
CONVENIENCE AND ECONOMY, WITH  
A MINIMUM OF MACHINERY.

SEND FOR A NEW ILLUSTRATED CATALOGUE.

WYCKOFF, SEAMANS & BENEDICT,  
327 Broadway, New York.